

A N  
Exposition vpon  
the two Epistles of the  
Apostle Saint Paul to the  
*Thessalonians.*

By the reuerend Father IOHN IEVVEL,  
late Bishop of SARIS-  
BURY.

Whereunto is adioyned a very ne-  
cessary Table of the principall  
matters contained in this  
*Exposition.*



AT LONDON  
Printed for Ralfe Newberie.  
Anno salutis humanæ.

1594.  
*Cum Privilegio Regiæ Maiestatis.*



# Exposition vpon

the two Epistles of the

Apostle Saint Paul to the

Romans

By the reverend Father JOHN LEVIELL

late Bishop of SARISBURY

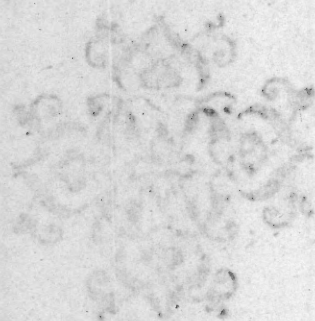
1711

Which is adorned with a very ne-

cessary Table of the principal

articles of doctrine

contained therein



AT LONDON

Printed for H. K. Newberry

At the Sign of the Sun

1711

Printed by J. K. Newberry

To the right honorable, Sir  
Francis V Valsingham, Knight, prin-  
cipall Secretarie to the Queenes  
Maiestie, and one of her High-  
nesse most honourable pri-  
uie Counsell.



It is now some long  
time since, that lear-  
ned reuerend father  
Bishop *Jewel* deli-  
uered vnto the peo-  
ple of his charge the  
exposition vpon the  
Epistles of *S. Paul* to  
the Theſſalonians : when many his hea-  
rers thought it worthy to be made com-  
mon, and besought him earnestly (euen  
as since his blessed departure out of this  
life they haue often required me) to pub-  
lish the same. It is very likely that hee  
would, if he had liued, haue perused these  
his trauailes, and some others, and haue  
drawn them to the vse and benefit of the  
church: & rather haue spent his time in set-  
ting forth matters profitable for al mē to  
vnderstand toward the attainment of sal-  
uation, thē in folowing their humor any  
longer, whō neither the weaknes of their



THE EPISTLE.

own cause, nor the force of the truth, nor the defence thereof by so waighty authorities of the holy Scriptures, of the ancient catholike fathers, & of generall councils, could content or perswade the to forsake the way of contention, whereunto they were entred, & of troubling the church of god, with their writings against y<sup>e</sup> truth.

This his purpose he partly declared in giuing his last answer to a book written by M. *Harding*, intituled, *A detectiō of sundry foule errors, &c.* For answer wherof, he thoght not good to charge with number of books, or to incumber the world with needlesse labors: but only by a short augmentation of his former defence of the Apologie of the church of *Englād*, to discharge M. *Hardings* quarrels. For reason wherof he saith: I cannot imagin, that any my poore labours shall be able to end these quarels. For a contentious man will neuer lacke words. I haue indeuored for my simple part, to say so much as to a reasonable man may seeme sufficient. If any thing be left vnanswered, either it was nothing, or nothing worth. Wherin he was of like mind to that famous learned man

M.

## THE EPISTLE.

M. *Bucer*, who speaking of the new and fresh supply that is made among the aduersaries of our christian religion, saide thus, *Veterib. respondimus, novos quotidie legimus, nihil adferunt novi, quid ergo faciemus?* Answer hath bin made by vs to their old writers: wee reade their new writers which come forth daily, which yet bring no new matter or proofes with them: what then shall wee do? What else, but (as he giueth counsel) lay downe al affection & fauor of parties, & peruse that hath bin said in matter of controuersie on both sides, & iudge iustly of that is alleaged, & with feare and reuerence be careful of our own saluation. For after the truth is once found out, whosoever seeketh farther, seeketh not for the truth, but for error. The apostle willes *Titus* to stay foolish questions & genealogies, & contentions, & brawlings about the law: for they are vnprofitable, & vain. And also to reiect him that is an heretike after once or twise admonition. In like case he said to *Timothie*: If any man teach otherwise, and consenteth not to the wholsom words of our Lord Iesus Christ, and to the doctrine which is according to godlines, he is puffed



## THE EPISTLE.

vp, & knows nothing: but doateth about questions, & strife of words, wherof comes enuy, strife, railings, cuill surmisings, forward disputatiōs of mē of corrupt minds, & destitute of the truth, which think that gain is godlines: from such separat thy self.

Now bicause he himself had some good liking to publish this exposition, and the matter therof is so fit for our time, as nothing may be more: and there is not (as I can learne) any interpretor vpon these epistles, in the english tongue: and his sermons vpon them, were the last fruits, and trauailes hee bestowed in the cathedrall Church of Sarum: I made choice of it among many other excellent monuments of his paines taken in the church of God, and gaue my best diligence to peruse his notes thereupon, & to draw them to some such perfection, as might carry to the Reader the whole waight of his matter, without any diminution, euen as fully as he declared it, so farre forth as the notes, which remaine vnder his owne hand, might direct me. The which I most humbly commend to the fauorable protection of your Honor: whom I beseech so to accept my  
simple

## THE EPISTLE.

simple indeuour heerein, as I haue been carefull to answere your Honors commandement, in giuing forth some part of his labours to light.

In this discourse, as there are manie good things fruitfully declared, the vse & practise wherof is common to your Honour with all christians: so are there two matters, the one of Vsurie, the other of Antichrist: that is, of the bane and poison of the commonwealth, and of the infectiō and decay of the Church: wherein he bestowed more paines to open them, and make them manifest, that all men might know and abhorre them, and beware of them. VVhat hath bin wrought by these two mischiefes to the vndoing in conscience and substance, and to the vtter destruction of the soules and bodyes of manie thousand subiects of this realme, within these late yeares, it is to the grieve of all good men, too well knowen.

If therefore in the duetie of a good bishop, he standing in his watch, hath descried these enemies to all ciuill and christian estates, and if now so many yeares after his entrāce into rest by these means he cal vp-



## THE EPISTLE.

on your good Honor, to step forth in fresh  
corage into the battel of the lord of hosts,  
and to vse and employ the great gifts of  
wisedome and authority which God hath  
bestowed vpon you, and to excite and stir  
vp others the worthy & notable captains  
set ouer the people, to be a fenced wall be-  
tweene them, and these so perillous mon-  
sters, & dangerous enemies: what remain-  
neth, but that your Honour put to your  
hand, & do that for the comfort of Gods  
people, which, besides her excellent Maie-  
stie, and her honourable counsell, no other  
cā do, in giuing life to al such laws which  
haue bin deuised by men of great godlines  
and experience, & haue bin confirmed by  
high authority to the suppression of vsu-  
ry, and to the setting forth of Gods glory?  
The God of glory, & of power, who hath  
called your Honour to his seruice in high  
place, strengthen you to do his will, and  
grant you many and prosperous daies,  
to the comfort of his Church  
and Common-  
weale.

*Your Honours most humble  
to commaund.*

JOHN GARBRAND.

# A TABLE CONTAINING THE

principall matters in this exposition.

## A

- Antichrist whom he deceiueth. 319.347
- Antichrist in what time reucaled. 276
- Antichrist not to be conuerted. 232
- Antichrist by what power ouerthrowen. 329.330.348
- Apostasie frō the faith. 88.354
- Perswasions to Apostasie. 90
- Retentiuē from Apostasie. 91
- Appearance of euill, auoid. 201
- Astronomers passe bounds. 168
- ## B
- Babilon wherin rich. 342
- Babilon fallen. 341
- Babilons fall causeth ioy in heauen. 344
- Battaile betweene Christ and antichrist. 336
- Bishop of Rome, seruauēt of seruantes. 271
- Bishop of Rome rich by the spoile of the Empire. 293
- Bishop of Rome his priuiledge. 267.271.318
- Bishop of Rome lawlesse. 304
- Bishop of Rome called God. 269
- Busie bodies. 143
- ## C
- Childre how to be nurtured. 58
- Children how they waxe ill. 62
- Church of the faithfull. 8
- Church
- Antichrist contrarie to Christ. 259.216
- Antichrist his comming foretolde. 257
- Antichrist hated of them, that embrace his doctrine. 257.
- Fond tales of Antichrist. 258.
- Antichrist not anie one man. 291
- Antichrist a bishop. 291.293.
- Antichrist an vniuersal king. 301
- Antichrist by what markes knowen. 259.287.304
- Antichrist commeth in shew of seruing Christ. 261.310
- Antichrist ruleth by pretence of religion. 263.318
- Antichrist subtle and cunning. 278.281
- Antichrist taught of Satan. 310
- Antichrist proud and pompous. 265.302
- Antichrist exceeding cruel. 240
- Antichrist wherein his strength standeth. 337
- Antichrist his place or seate. 268





## The Table.

Fathers or multitude no rule to  
 varrant religion. 327  
 Filthinesse cloaked vnder pre- Idlenesse the teacher of mis-  
 rence of single life. 282, 373 chiefe. 144, 371  
 Flesh of Christ how eaten. 238 Idle bodies not to be relieued.  
 Foolish faith hurteth. 327 374  
 Fornication. 101 Ignorance, cause of vvickednes. 103

### G

Ignoraunce cause of despaire. 146  
 Gospel what it vvorketh. 73 Image vvorship. 316  
 Gospel no cause of tumults. 37 Images in steede of preaching. 42  
 Gospel often refused. 37, 74, 319 Infidels shall rise againe. 155  
 Gospel not quailed by crueltie. Interest, and Vsurie differ. 125  
 69, 71, 221, 239 Inuocation of saints. 226  
 God maketh his gospel fruitfull. Ioy of the godly, or vvicked. 184  
 15, 28, 34, 356  
 God openeth his trueth to the Ioy in tribulatiōs. 22, 84, 175  
 simple. 17, 239 Day of iudgement vnknownen.  
 God maketh the loue the trueth 167, 239  
 that sometimes hated it. 35 Day of iudgement comfortable.  
 God deliuereth the faithfull. 160, 162, 165  
 189, 330 Day of iudgement dreadfull.  
 Godly men are persecuted. 12, 160, 222, 332  
 20, 67, 85, 174  
 Goods not free for ill vses. 118  
 Grace vvhat it vvorketh in vs.

### K

10, 217 Keyes of the Church abused. 284

Kissing of reliques. 316

### L

Hearers of the vvord. 64, 192  
 Hipocrisie a high point of wise-  
 dome. 361  
 Hope of the faithfull. 12, 145, Labour required in euerie voca-  
 349 tion. 144, 145  
 Labour



## The Table.

Labourers in the gospel worthy maintenance.	54, 369	
Later day as dayes of Noah.		
	157	Oblations, and enriching of ab-
Latine seruice a cloake for igno-		bics.
rant priestes.	42	Office of Apostle and bishop di-
Law necessarie.	140	uers.
Law may be followed between friends.	139, 140	
Loue, the fruits thereof.	11, 136,	
	140, 176	Pardons.
Loue perswadeth to godli-		Peace in the Church the gift of
ness, 176		God.
		204, 386
		Peace, wherein it consisteth.
		206,
		426
Man of sionne reuealed.	307,	People ought to reade the scrip-
	330	tures.
Marriage in ministers.	199	Peter no bishop of Rome.
Mass, no teacher of godlinesse,		274
	198	Pilgrimage.
Minister, his office.	11, 19, 32,	pleasers of men.
	39, 46, 47, 374	315, 57
Ministers painful worthy main-		Pope no follower of Peter.
tenance.	54, 136, 369	199
Ministers vnprofitable to be re-		Pope aboue Emperour.
moued.	79, 179, 181	300
Miracles wrought by Anti-		Praier continually needfull.
christ,	316	187
Mourning ouer the dead.	148	Praier how to be made for the
		wicked.
		366, 385
		Praier abused to couetousnesse.
		284
		Preachers are Gods instruments.
		356, 363
		Preachers most needfull.
		178
		Primacie the fountaine of vaine
		presumption.
		286, 307
Naturall corruption of man,		Primitiue Church.
	217, 225,	243
Newe birth, or regeneration.		Princes and Magistrates labour.
		374
	236	Purgatorie impropried to the
		bishop

## The Table.

bishop of Rome.	285	pel.	79, 234
purgatorie a shop of marchandise.	286, 307	Scriptures what they teach.	31
		Scriptures forged.	232
<b>R</b>		Scriptures wrested.	234
		Sinne punished by sinne.	77
Reason, the husband,	207	Sinne which shall not be forgiven.	32
Reformation of Rome past hope.	332	Spirit of God our guide.	1929
Refusers of the word.	68, 179		230, 352
	193, 321, 325	Superstition zealous.	72
Religion what it is.	30		
Religion by whom established.	36	<b>T</b>	
Religion of whom received.	75, 320, 326	Teachers examples of godlines.	366
Religion forced, or dissembled.	319	False teachers deale deceitfully.	44, 48, 52, 232
Truth of religion how tried.	201, 232, 239	Thanks due to God in all things.	188
Reliques.	316	Thessalonica once beloued, now forsaken.	215
Resurrection of the bodie.	151	Torments strange and cruell against the godly.	69
Resemblances of resurrection.	150	Translation of Scriptures.	43
Resurrection of infidels.	155	<b>V</b>	
Rocke wherein the Church is built.	235	Vsurie what it is.	105
Church of Rome may erre.	252,	Vsurie whence it groweth.	106
	253	Vsurie what good it doth.	107
Church of Rome vnlike the primitiue.	245, 251	Vsurie defended.	114, 118
Rome departed from the faith.	242	Vsurie and interest differ.	124
Rome the seate of Antichrist.	293, 346	Vsurie forbidden by scripture.	112
<b>S</b>		Vsurie disproued by learned fathers.	109
Satans sleighes against the gospel.		Vsurie condemned by laws.	127
		Cases	



## The Table.

Cases for Vsurie answered.	119	Will and powver to doe well is	
Vsurer worse than a theefe.	127	of God.	186, 208
Vsurer excommunicate by his		Will likened to the wife.	208
owne conscience.	134	Wisdome of man no rule in re-	
		ligion.	195, 326
<b>W</b>		Wise men not alwaies best en-	
		clined.	326
Walkers inordinately to be re-		Word of God now taught is the	
proued.	181	same which the apostle did	
Warre how terrible.	336	teach.	66, 180

**FINIS.**



*The first Epistle of S. Paul  
to the Thessalonians.*

CHAP. I.



PAUL, and SYLVANVS,  
and TIMOTHEVS, vnto the  
Church of the Thessaloni-  
ans, which is in God the fa-  
ther, and in the Lorde Iesus  
Christ : Grace be with you  
and peace, from God our father, and from the  
Lord Iesus Christ.



THE Apostle Paul prea-  
ched the Gospel of our  
sauour Christ vnto the  
Thessalonians, as hee  
did also in other places  
from Jerusalem, round  
about vnto Illyricum.  
But his trauell had not  
like successe in all places. For in Damascus the  
gouernor of the people vnder king Aretas, laide  
watch in the city of the Damascenes, and would  
haue caught him. At Lystra they stoned Paul, 2. Cor. ii  
Actes 14  
and



AAs 16

and drew him out of the citie, supposing hee had bin dead. At Philippi he and Syllas were drawen into the market place vnto the magistrates, and accused, that they troubled their city, they were beaten with rodde, and cast into prison. The Cozinthians receiued the doctrine of the gospell, and made much of the professors thereof. But they fell soone from their good beginning. They walked like men in enuying, in strife, in diuisions. Some called themselues after Paul, some after Apollo, some after Cephas, and some after Christ. They stirred contention about meats: they abused the Lords supper: and they were doubtful of the resurrection of the dead. In like manner the church of God which was gathered at Rome grew proud and hie minded, and boasted themselues ouer the Iewes. The Galathians forsooke the good way of the gospel, whereunto they were called, and wherein they did walke. They gaue eare to false prophets: therefore the apostle telleth them, I am in feare of you, lest I haue bestowed on you my labor in vaine.

Galat. 4

But the Thessalonians, after they had heard the glad tidings of the gospel, they receiued it greedily, and laide it vp close and safe in their hearts. Albeit the Iewes withstoode them, and vexed them sore, albeit false brethren vsed diuers secret meanes to draw them from the loue of the trueth: yet they kept still their stedfastnesse, and could not be driuen from their faith, neither by

crueltie

cruelitie of persecution, nor by subtiltie of craftie perswasion. Paul being at Athens, a place far distant from thence, sendeth Timothie to know in what case they stood. So carefull was hee for that house which hee had built: for the fire which he had kindled: for the grassees which hee had planted: and, for the children which hee begot among them. When Timothie made report of their constancie, that they continued steadfast in those things which they had learned: he writeth this epistle to commend them, and to exhort them to abide steadfast in their faith: that they become not like the foolish Israelites, which longed after the flesh pottes of Egypt, and were vnmindfull of their deliuerance from bondage vnder Pharaos: that they returne not like filthy dogges to their vomite, and like vncleane swine vnto their puddles of myre: that they looke not backe againe after they haue once put their handes vnto the Lordes plough, and so make themselves vnwoorthie the kingdome of God.

He giueth many lessons and instructions to godlinesse: that they would walke woorthie of God, and bring forth the fruits of the gospel. There were among them that liued idly, and did trouble the church without a cause: whom he reproveth, willing them to be quiet, and to meddle with their owne matters, and worke with their handes. Others mourned ouer the dead without measure, euen as if they had no



hope: whome he instructeth in the resurrection, & comforteth with the speech of the blessed coming of our Lord, when we which liue shall be caught by to meete him, and so we shall euer be with the Lord. Others reasoned fondly of the latter day, when it should be, when the sonne of God should appeare, and when the world should haue an end: as if man might reach to the knowledge hereof. But them also he reprooueth and warneth, that they take care rather to watch and looke for the Lords coming, that they may be found ready, hauing their loins girded, and their lamps burning.

Many are desirous to see the countenaunce of saint Paul, to see his sworde, or the reliques of his blood, which was shed at his death, or of his vpper garment, or of his coate, or of the haire of his head: and for purpose to see such things, many take painefull pilgrimage vnto farre places, where they are deceiued. Howe much better may they be satisfied by reading the storie of his life set downe in the scriptures: In these his epistles written to the churches of God, he is to be seene in more excellent shewe, then when he was yet in bodie. For here is to be seene his heart filled with the holie Ghost, and the care which he had for all saints: how he did trauell in birth of them againe, that Christ might be formed in them, and how he did wish himselfe separat from Christ for their sake. The matter of this epistle is plaine, & treateth not of deepe

deepe and profound mysteries. The manner of utterance which the apostle useth, is open and euident: So that the whole epistle is full of sweet and wholesome doctrine, wherein the simplest may find great comfort.

Paul, and Syluanus, and Timotheus. These two were companions vnto Paul in his iournies, and in the worke of his ministry. Whom here he ioyneth in his letter to the congregation at Thessalonica, to witnesse their consent and agreement with him, that they all with one mouth, and with one hand and heart set forth the glorious gospel of our saviour Christ. And, that therefore they also which are called to the fellowship of the gospel should be like minded, being one bodie and one spirite in Christ Iesus: and the children of one father in whom there is no dissention, but all peace and consent, and vnitie.

Vnto the Church of the Thessalonians, which is in God the Father and in the Lord Iesus Christ. There are sundry sorts of churches. There is a church of the wicked, whereof the prophet sayeth, I haue hated the assem- Psal. 26.  
blye of the euill, and haue not companied with the wicked. Two hundred and fifty cap- Num. 16.  
taines, men of renoune, and famous in the congregation, ioyned themselues to Korah, Dathan and Abiram. But Moses said vnto Korah, thou and all thy companie, are gathered together against the Lord. The builders of the

Genes. 11,



Acts 4

Reu. 2

great tower of Babel were many in number, and consented to that they had imagined to do, thereby to get them a name, but the Lord did confound their language, and scattered them vpon the face of the earth. The Scribes and Pharisees and high Priests held a council and conferred among themselves. But against the Lord, and against his Christ. Iohn is commanded to write vnto the angel of the church of the Smyrnians. These things saith he which is first and last, which was dead, and is aliue, I know the blasphemy of them, which say they are Iewes, and are not, but are the Synagogue of Satan. They reuile you, and speake all manner of euill against you for my names sake. They charge you with teaching of false doctrine, and say you haue departed from the church: that they are the seede of Abraham, the children of promise, the true worshippers of God, and which walke in the steppes of their forefathers. But, their boast hereof is vaine. It profiteth them nothing, that Abraham was their father, that the couenant was made with them, that they were circumcised, that a law was given vnto them. Let them not trust in their fathers: let them not trust in lying wordes, and say, the temple of the Lord, this is the temple of the Lord. If they were Abrahams children, they would do the workes of Abraham. If God were their father, then would they loue Christ his sonne, and seeke to set forth his glorie. If they were  
of

of the sheepefolde of God, they would heare his  
 voyce. They are of their father the deuill, and  
 the lusts of their father they will do. They are  
 in name the seruants of Christ, but they serue  
 antichrist: they call themselves Jewes, but  
 they are the synagogue of Satan. For (saith) Rom. 2.

the apostle) he is not a Jew, which is one out-  
 ward: neither is that circumcision which is  
 outward in the flesh: but he is a Jew which  
 is one within, and the circumcision is of the  
 heart, in the spirit, not in the letter, whose  
 praise is not of man, but of God. Of those which  
 are such Leo saith, *Ecclesie nomine armamini,* Leo epist 83

*& contra Ecclesiam dimicatis.* Yee arme your  
 selues with the name of the church, and yet ad Palesti-  
nos.

yee fight against the church. And Chryso-  
 stome saith, The name onely of Christ, Hom. 19. in  
Mat. in o-  
pere imperf.

doth not make a christian, but hee must also  
 haue the trueth of Christ: for there are ma-  
 ny which walke in the name of Christ, but  
 few which walke in his trueth. It is therefore  
 manifest, as Lyra saith, That the church is Lyra in 16  
Mat.

not among men, by reason of any Ecclesiasti-  
 call or secular authority or dignitie: because  
 many princes and high priests, and others of  
 the inferiour sort haue forsaken the faith.  
 Though they pretend shew of holinesse, though  
 they draw to themselves credite by long con-  
 tinuance, although their numbers bee great,  
 and they consent together: yet if they haue for-  
 saken the faith, if they holde not the trueth of



Christ, if they fight against and persecute the church, if their circumcision be not the circumcision of the heart, and in the spirit, if they heare not the voyce of the shepheard, if they loue not Christ Iesus the sonne of God, and set not forth his glorie, if they seeke to stop the course of the gospel, if they seeke to get name among men, if they resist Moses and Aaron, they haue onely a painted bisard, and carry only an empty name of the church: they call themselves so, and are not.

But the church of GOD is in God the father, and in the Lorde Iesus Christ: it is the companie of the faithfull whom God hath gathered together in Christ by his word and by the holy Ghost to honour him, as hee himselfe hath appointed. This church heareth the voice of the shepheard. It will not followe a stranger, but flieth from him, for it knoweth not the voyce of strangers. Of this church saint Iherome saith, *Ecclesia Christi in toto orbe ecclesias possident, spiritus vnitae coniuncta est, et habet vrbes legis prophetarum, euangelij, et Apostolorum. Non est egressa de finibus suis, id est, de Scripturis.* The church of Christ which containeth the churches throgh al the world, is ioyned together in the vnitie of the Spirit, and hath the cities of the law, of the prophets, of the gospel, and of the apostles. This church goeth not foorth, or beyond her bounds, that is, the holie Scriptures. It is the pillar of the truth:

Hieron.in  
Mich.lib.I.  
cap.I.

to the Thessalonians.

truth : the bodie, the fulnesse, and the spouse of  
Christ : it is the vine, the house, the citie, and  
the kingdome of God. They which dwell in it,  
are no more straungers and forreiners, but Ephes. 2  
citizens with the saints, & of the household of  
God, & are built vpon the foundation of the  
apostles and prophets, Iesus Christ himselve  
being the head corner stone, in whom all the  
building coupled together, groweth vnto an  
holy temple in the Lord. This church Christ Ephes. 5  
loued, and gaue himselve for it, that he might  
sanctifie it, and clense it by the washing of  
water through the word, that he might make  
it vnto himselve a glorious Church, not ha-  
uing spot or wrinkle, or any such thing : but  
that it should be holy and without blame.  
Such a church was the church of God at Thes-  
salonica, such a church are they whosoever in a-  
ny place of the world feare the Lord, and call  
vpon his name. Their names are written in the  
booke of life : they haue receiued the spirite of a-  
doption, by which they cry Abba Father : they  
grow from grace to grace, and abound more and  
more in knowledge and in iudgement : they cast  
away the workes of darknesse, and put on the ar-  
mour of light : they are made absolute, and per-  
fit vnto all good workes : they are euermore com-  
forted in the mercies of God, both by the holie  
scriptures wherein God declareth his gracious  
goodnesse towardes them, and by the sacra-  
mentes, which are left vnto the church to be wit-  
nesses,



nesses, and assured pledges for performance of the promise of Gods good will, and fauour towards them.

Grace be with you, and peace, &c. God giue you the forgiuenesse of your sinnes, and the peace, and comfort of your conscience. God let all his blessings fall vpon you, that you may see the riches and the treasures of his mercie: that you may be filled with all fulnesse in the spirite: that you may behold the glorie of the kingdom of God: and those things may be reuealed vnto you by his spirite, which hee hath prepared for them that loue him. Without this grace you can doe nothing, you can neither feelee the burthen of your sinnes, nor seeke to be eased of them, nor perceiue when they are forgiuen: you cannot rent your heart, and set apart from you the vanities and lustes of the flesh which doth euermore fight against the soule: you cannot discern the word of God, and by it enter the way to euerlasting life: you cannot abhorre that which is euill, and cleaue vnto that which is good: without the grace of God, you cannot continue steadfast and constant in faith, and in hope of the mercies of God through our sauiour Iesus Christ.

2 We giue thanks to God alwaies for you all, making mention of you in our praiers.

3 Without ceasing, remembring your effectuall faith, and diligent loue, and the patience of your hope in our Lord Iesus Christ, in  
the

the sight of God euen our father.

4 Knowing, beloued brethren that ye are elect of God.

5 For our gospel was not vnto you in word only, but also in power and in the holy ghost, and in much assurāce, as you know after what manner, we were among you for your sakes.

We giue thanks, &c. Paul teacheth what is the office of a good minister. He must euer carrie in remembrance the estate of the congregation ouer which the Lord hath placed him. Wee must giue thanks to God in their behalfe, and pray for them that God will blesse that which he hath begunne, and confirme them vnto the end, that they may be blamelesse in the day of our Lord Iesus Christ: that hee will behold them from aboue, and blesse his inheritance, and guide the sheepe of his pasture. Your effectuall faith: Faith is not idle, it worketh and is forcible, it breaketh out like fire: it is alwaies fruitfull through loue. Faith without workes is no faith, it is dead and bringeth death. And diligent loue: Loue is painfull, and full of trauaile: it thinketh not euill: it seeketh not her own things: it is bountifull. This loue had the Thessalonians to the saints of God, which suffered affliction in all places for the gospels sake. Many were spoyled of their goods, cast out of their houses, and banished from their countrey. Euen as at this day for the like cause many of our brethren  
the



the good seruants of God are driuen into banishment, cast into prisons, put to the sword, or consumed in fire, in those places, where the God of this world hath so blinded their eyes, that the light of the glorious gospel of Christ should not shine vnto them. It is high time in such cases for charitie to shew her selfe. She cannot dissemble, nor despise the teares of her brother. It sheweth forth as the morning light: it taketh from her selfe, to relieue them which are in need. It dealeth bread to the hungry, and bringeth the poore that wander vnto her house, and couereth the naked, and hideth not her face from her own flesh. Vnto them that haue this loue the Lord giueth his blessing, Blessed is he that considereth the poore and needie, the Lord shall deliuer him in the time of trouble. And Christ saith, Blessed are the mercifull, for they shal finde mercie.

And the patience of your hope. How many are the troubles which the children of God suffer in this life: let vs behold the times which were before vs. Abel was innocent and iust, yet was he slaine by the handes of his brother, and without a cause. The prophet Dauid saith of the prophets, and holy men of God: and the same wordes saith the apostle of the church of Christ vnder the gospel, For thy sake are we killed all the day long: wee are counted as sheepe for the slaughter, Ieremie sayth, Thy word is vnto them as a reproch: And againe,  
For

Psal. 41

Matt. 5

Psal. 44

Rom. 8

Ierem. 6

For thy sake I haue suffered rebuke. What villanies were wrought against our sauiour Christ: They reproached him in speeches, brought false accusations, and false witnesse against him, and killed the innocent in whose mouth there was found no guile. When S. Paul appealed to the witnesse of Timothy who did fully know his doctrine, manner of liuing, purpose, faith, long suffering, loue, and patience: and that hee knewe also the persecutions and afflictions, which came vnto him, and which he suffered at Antiochia, Iconium, and at Lysra, after he had thus remembred his persecutions, and his own innocencie, he saith, All that wil liue godly in Christ Iesus shall suffer persecution.

What then hath the godly to leane vnto, but hope: the prophet Dauid therfore said, Though I should walke through the vallie of the shadow of death, I will feare no euill, for thou art with me. Therefore said Iob, though he slay me, yet will I trust in him. For he that putteth his trust in the Lord shall neuer be confounded. In this hope spake S. Paul, Christ is to me both in life and death aduantage. Again, Whether we liue, or die, we are the Lords. And againe, God forbid that I should reioice, but in the crosse of our Lord Iesus Christ. And to the Romans he saith, There is no condemnation to them that are in Christ Iesus. This is the foundation of faith, euen a strong rocke

Jerem. 15

2. Tim. 3

Psal. 23

Iob. 13

Phil. 1

Rom. 14

Gal. 6

Rom. 8



rocke which shall continue for ever. Neither tribulation, nor anguish, nor persecution, nor famine, nor any danger can remooue the faithfull from his hope.

But the wicked and vnsutable fall from their hope, and their fall is miserable. They haue heard the word of God that teacheth vnto saluation, but did not regard it, they haue forgotten the workes of the Lord, and receiued his grace in vaine. For when they haue heard the word, the diuell commeth, and taketh away the word out of their hearts, least they should beleue, and be saued. And the end of these men, is worse than the beginning.

It was not so with the Thessalonians. They receiued the word of God willingly, and it was fruitfull in them, so that thereby they increased in faith, in loue, and in hope. Their faith the apostle calleth forcible or effectuall: their loue diligent and painfull, their hope mightie through patience, whereby they ouercome all maner of dangers: and reioyceth on their behalfe, because hee found so great successe of his trauaile in the gospel amongst them.

Knowing that you are elect of God. You were blind, the children of wrath, without understanding, without God, and without hope. But God hath had mercy vpon you, and hath giuen you grace to know your calling. Wherein it appeareth that you are the chosen of God, and of the flocke of Christ. My sheepe (saith he) heare my

to the Thessalonians.

17

my voice, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shal any pluck them out of mine hand.

For our gospel was not vnto you in word only, but also in power, and in the holy ghost, and in much assurance. That you haue receiued obedience vnto the word, and that my ministry hath been effectuell amongst you, it cometh not of any power in your selues, or in me, it is the worke of God. He hath blessed my ministerie, hee hath blessed your heartes. It is the gift of God, least any man should boast thereof. Whereof he speaketh to the Corinthians, Who is Paul then? and who is *Apollos*, but the ministers by whom ye beleued, and as the Lord gaue to euerie man. I haue planted, *Apollos* watered, but God gaue the increase. It is hee which hath they key of David, which openeth, and no man shutteth, and shutteth, and no man openeth. Without him we can doe nothing. He guideth vs and all our counsailes, and leadeth vs into all trueth. No man can come vnto mee (saith Christ) except the father which hath sent me draw him. And by the prophet Ezechiel God saith, I will giue you a newe heart, and a new spirit will I put within you. I will put my spirite within you, and will cause you to walke in my statutes, and you shall keepe my iudgements and doe them. And by the prophet Ieremie, I will put my lawe in

1. Cor. 3

Iohn 6

Ezech. 36

Iere. 31

their



Psal. 119

their inward parts, & write it in their hearts  
Therefore Dauid maketh his prayer, Teach me  
O Lord, giue me vnderstanding and I will  
keepe thy law.

Deprædesti-  
nat. Sancto-  
rum, cap. 8.

The wordes of the preacher enter in at the  
eare. The spirite of God conueieth them into  
the heart. Augustine saith, *Auditur euangelium,  
quidam credunt, quidā non credunt: qui credunt,  
intus à patre audiunt & discunt, qui non credūt,  
foris audiunt, intus non audiunt, neque discunt.  
Hoc est, illis datur vt credant, illis non datur.*

The gospel is declared, Some there are which  
beleue, some there are which beleue not.  
They which beleue heare it inwardly by the  
father, and so learne it. They which beleue  
not, heare it onely with their outward sense,  
and not with inward feeling, and therefore  
learne it not. As much to say, to them it is  
giuen to beleue: to the other it is not giuen.  
In the acts of the apostles Lydia a woman of  
the city of the Thiatirians heard & preaching of  
the apostle Paul: But it is said, Whose heart  
the Lord opened, that she attended vnto the  
things that Paul spake. The people which said  
vnto Peter and the other apostles, Men and  
brethren, what shall we doe? did heare all the  
wordes of Peter: but they had another teacher,  
that gaue force vnto the word and made it fruit-  
full in them, and therefore it is said, They were  
pricked in their hearts. This also appeared in  
the disciples which walked towards Emaus:

Acts 16

Acts. 2

Luke 24

they

they heard Christ open the scriptures vnto them, they reasoned with him, yet vntill their eyes were opened they knewe him not. His word crept into their eares, but it was the spirite of God which wrought within them, which inflamed their hearts, and made them to know him.

Thus God blesteth his word, and maketh it yeeld fruit in such measure, as his wisdom hath appointed. His blessing appeareth greater, when many are conuerted: yet is his word all one, and the power thereof no whit shorter when it is utterly refused, or receiued but of few. Surely (saith God) as the raine commeth downe, and the snow from heauen, and returneth not thither, but watereth the earth and maketh it fruitfull, that it may giue seed to the sower, and bread to him that eateth: so shall my word be that goeth out of my mouth. It shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. It is the word of the liuing God, which is blessed for euer. And blessed is that heart which can receiue it, which God instructeth, and to which he giueth knowledge of his word, which doth so learn it, that he is assured of the trueth thereof, and nothing doubteth, but it is indeed the word of life, which saith thereof: This is the way, in which if I walke, I shall certainly go forward to the citie of my God: this is the trueth, if I

Esay 55

C

hearken



hearken vnto it, I shal neuer be deceiued. Who-  
 soeuer findeth himselfe indued with this grace,  
 hee doth as plainly and euidently iudge of the  
 wordes of God, and trie out the trueth thereof,  
 from the deuises and doctrines of men: as a man  
 of cleere eye-sight, is able to iudge of colours,  
 and to know one colour from another. Yea, in  
 this is the knowledge of that more certaine, be-  
 cause colour doth fade and alter, and manie  
 times one colour thereby wareth like another:  
 but the truth of God doth neuer alter: it continu-  
 eth one through all ages: it is the word of euerla-  
 sting life. Heauen and earth shall perish, but one  
 tittle thereof shal not be lost. The trueth of God  
 shall be established for ever. The humble shall  
 heare it it, and be glad.

As ye know after what maner we were  
 among you for your sakes, You know howe I  
 behaued my selfe, and after what maner I haue  
 liued among you. You know my first coming  
 and entry vnto you. You knowe what doctrine  
 I haue taught, and what hath been my conuer-  
 sation of life. I neuer deceiued any, nor offered  
 among you the simplest. I sought not you,  
 nor yours, but those thinges which are Iesus.  
 I haue liued by the labour of my handes, in  
 watchings, in hunger, in colde, in nakednesse.  
 God hath ordained, that they which teach the  
 gospel, should liue by the gospel. Who feedeth  
 a flocke and eateth not of the milke of the flocke:  
 But I haue not vsed this libertie. For I haue

a great care least by any meanes I should offend you. Yet would I neuer flatter any in that thing they had done amisse : I neuer spared to rebuke euill. If I should feare, or seeke to please men, I were not the seruauant of Christ. I seeke not mine owne glory, but the glorie of him that sent me, who also hath made me a minister of his gospel. I haue forsaken all things, my goods and life, my flesh and my body : and am daily in perils, compassed daily by persecution, and see death daily before mine eyes, for the loue I beate to you, and for the care I haue of y<sup>e</sup> church. You are the Lords sheep, I am your shepheard : you are the house of God, I am your builder : you are Gods orchard, I am your ouerseeer and workman. I shall giue an account for your soules. You know how tenderly I haue loued you in the Lord. Your griefe hath been my griefe, your ioy hath been my ioy. I haue prayed for you day and night, and haue giuen thanks to God for you, and reioiced in your behalf. What is more deare to a man than life : yet haue I desired to yeeld by my life, that you might liue. I haue been ready to suffer death, if thereby I might doe you good. These things you cannot but remember, your conscience beareth me witness, that I haue thus liued among you for your sake.

V. 6. And ye become followers of vs, & of the Lord, and receiued the word in much affliction, with ioy of the holy ghost.



He commendeth the godly for the practise of that which they haue learned and seene in him, in that they haue receiued the gospel, and framed their liues accordingly, and haue continued stedfast in the same in the midst of persecution. Herein he doth not onely lay out himselfe and the other apostles for an example: but telleth them that this way is also troden out by our Lord himselfe. Who as he is the way, and the light that lightneth euery man which cometh into the world, so did hee beare his crosse, and did lay downe his life for his sheepe. Therefore he said to his disciples, The disciple is not aboue his maister, nor the seruaunt aboue his lord. It is enough for the disciple to be as his maister is, and the seruaunt as his lord. If they haue called the maister of the house Beelzebub, howe much more them of his household?

Marth. 10

But this is reckoned vnto them for happinesse. Blessed are you when men reuile you, and persecute you, and say all maner of euill against you, for my sake, falsely. Reioyce and be glad, for great is your reward in heauen. For so persecuted they the prophets which were before you. They slue them, and downed them, hewed them with swordes, and cut them in peeces with sawes. If anie man (saith our saviour) will follow me, let him forsake himselfe, and take vp his crosse, and follow me. So farre must the children of God be from  
the

Marth 5

Marth. 16

the loue of this world : in such sort must he forsake his owne life, and endure affliction that will come vnto Christ.

In the old lawe, the priestes went on, and carried the arke before, & the people came after: In token that they should giue good example, and the people should followe them. The priest was appointed to be a shrill trumpet sounding in the eares of the people: and the people were commaunded to prepare themselves for the battell of the Lord of hostes. Therefore, saith S. Paul, so haue I followed the Lord, and so haue you followed me: and receiued the word (not in affliction onely) but in much Affliction. Where hee much describeth the vnnmercifull heartes, and tyrannous hate of the wicked against all those that follow the lamb, and receiue the word of God with gladnesse. No torment so cruell, no deuise so strange, no manner of death so horrible, which hath not been, or which is not laid vpon them. Their bodies be cast into prisons: they are stript out of their houses, and spoiled of their goodes. Thus doe the enemies of God worke tyrannie and much affliction vnto the godly. They consume their bodies in fire, shed their bloud without measure, throw out their bones, and scatter them vpon the face of the earth, and this doe they, not as against murderers, robbers, adulterers, or such like, but only because they receiue the word, and beare a loue to the trueth, and cannot denie the power therof.



With ioy of the holy ghost. This is that which passeth all naturall sense and wisdom. Many seeme to take in good part, and abide patiently afflictions, losse of goods, imprisonment and losse of life. But no man can reioyce in the suffering of these things, but the childe of God: no man but whom Christ hath chosen out of the world: but whose name is written in the book of life, but he, in whom the spirit beareth witness with his spirit that he is the childe of God. He knoweth that through many tribulations he must enter into rest. He knoweth, the wicked coulde haue no power ouer him, vnesse it were giuen them from aboue: hee knoweth that all is done for the best to them that loue God: and that God coulde dispose means, if it were so expedient, to bring to naught al the deuises of the vngodly.

When the seruants of God were cast into the hote burning furnace, because they woulde not worship the golden Image, that the king Nabuchodonozor had set vp: who woulde haue thought that the fire coulde not burne? Or that their bodies should not haue been consumed? yet did God in the middell of the fire preserve them so, that not one haire of their head was burnt: neither were their coats changed, nor any smell of fire came vpon them. Let vs neuer forget this notable example of Gods power to deliuer his seruants, that wee may euer be earnest and careful to professe our faith in him, and to serue vnto the death for the setting forth of his glorie.

Dan 3.

It

It ſaith euen ſo with the children of God in the perfecution of this world: troubles, miſeries, and aduerſitie compaſſe them, as the fiery furnace compaſſed thoſe three men of God. But God couereth them with his mercy, as with a cloud, that nothing ſhall hurt them. I ſay not, all that ſtand in like defence, ſhall in like ſort be ſo preſerued, that their bodies ſhall not be pierced. For God ſuffereth the wicked to deſtroy and kill his ſeruantes, and to conſume their bodies to duſt & aſhes. Yet are his ſeruantes warned not to feare them. When the apoſtles were beaten becauſe they had ſpoken in the name of Jeſus, They departed from the counſell reioicing, that they were counted worthy to ſuffer rebuke for his name. Wee reioyce (ſaith Saint Paul) in tribulations, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the loue of God is ſhedde abroad in our hearts by the holie Ghoſt, which is giuen vnto vs.

Acts 5

Rom. 3

The comfort which is giuen in this caſe to the godly, is hidden within them. For to him that ouercommeth ſhall be giuen a white ſtone, and in the ſtone a newe name written, which no man knoweth ſauing hee that receiueth it. The afflictions of this preſent time are not worthy the glorie, which ſhalbe ſhewed vnto vs. When our ſauour did ſee the time of

Rom. 8



Luke 22

Matth. 5

Reue. 7

Psal. 126

Iohn 16

his passion draw neare, hee said to his disciples, You are they which haue continued with me in my temptations. Therefore I appoint to you a kingdome as my father hath appointed vnto me, that ye may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel. And in his sermon vpon the mountaine, he saith, Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. The case shalbe altered. It shalbe betweene them and their persecuters as it was betweene Lazarus and the rich man. When the wicked and cruell tyrantes shall see them in the presence of the throne of God, because they came out of great tribulation, and haue washed their long robes, and haue made them white in the blood of the lambe: the God of Abraham shal say vnto the wicked: sons, remember that you in your life time receiued your pleasures, and likewise these men paines: now therefore are they comforted, & you tormented. They are taken out of affliction into rest, from their bondes into libertie, out of prison into a kingdome, out of misery vnto glory, from life vnto death. The promise of this comfort is often renewed. The prophet Dauid saith, They that sowe in teares, shall reape in ioy. Our sauiour telleth his disciples, Ye shall weepe and lament, and the world shall reioyce: and you shall sorrowe, but your sorrowe shall be

be turned to ioy. Saint Iohn heard a voyce from heauen, saying: Blessed bee the dead, Reu. 14 which hereafter die in the Lord. Euen so saith the spirit, for they rest from their labours, and their works follow them. He is commanded to write vnto the angell of the church of the Smyrnians. Feare none of those things which Reu. 1 thou shalt suffer, Behold it shal come to passe, that the deuil shall cast some of you into prison, that you may be tried, and ye shall haue tribulation ten daies: be thou faithfull vnto death, and I will giue thee the crowne of life. Thus God suffereth his seruants to be sifted, and to be tried as pure gold in the furnace, and receiveth them as a sweete smelling saour of burnt sacrifice. And this is it whereof the Apostle putteth the Thessalonians in remembrance, that they are strengthened by the holie Ghost, not onely to abide such afflictions as they suffer because they haue receiued the gospel: but also to reioyce, because they are assured, whatsoeuer shall happen to the, they be the children of God.

V. 7. So that you were as ensamples to all that belecue in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not in Macedonia and Achaia onely: but your faith also which is toward God. spread abroad in all quarters, that we need not to speake any thing.

9 For they themselves shew of you what manner entring in we had vnto you, and how you



you turned from idols to God, to serue the li-  
uing and true God.

10 And to looke for his sonne from hea-  
uen, whom he raised from the dead, Iesus  
which deliuereth vs from the wrath to come.

The countries round about them were draw-  
en by the example of the Thessalonians, to be-  
leeue the gospel preached vnto them. You are  
(saith he) as the bright sunne beames. They  
beholde you, and reioyce of you, euen as of the  
morning light. You are an holy cite set vpon  
an hill, you cannot be hid, your faith is a pat-  
terne of faith, your life is a patterne of life  
vnto them. They haue learned of you howe  
to guide their wayes. You haue called them  
backe from errour, and from vngodlinesse, to  
serue the true and liuing G O D. You are  
made vnto them a sweete smelling sauour of life  
vnto life. For so it hath pleased God to make  
his gospel knownen in al places through you, and  
to make you the builders of his church. When  
they beholde your godly conuersation which is  
in Christ, they are ashamed of themselves. When  
they behold your light, they find fault with their  
owne darkenesse. O, say they, this is a holie  
people, this is a people that feareth God. Let  
vs heare them what they teach: let vs leade our  
liues in holinesse and righteousness as they do.  
Let vs by hearing these words enter into  
our selues. God hath giuen his light to shine

vpon vs, he hath blessed vs with the knowledge  
 of his gospel. Let vs take heede, we turne not  
 the light into darkenesse, nor the trueth of God  
 into lies. Many thousand eyes are set vpon vs,  
 to looke vpon and beholde vs. Let vs be an ex-  
 ample of godlinesse. Let vs be as a light to  
 them that yet abide in darkenesse. Let not the  
 name of God be euill spoken of through vs. His  
 name is holy. Woe be vnto the world (saith  
 Christ) because of offences: for it must needs  
 be that offences shall come, but woe be vnto  
 that man by whom the offence commeth.  
 Whosoeuer shall offend one of these little  
 ones, it were better for him, that a mill stone  
 were hanged about his necke, and that hee  
 were drowned in the depth of the sea. It  
 were better for that man, if he had neuer beene  
 borne. For the blood of them that perish by his  
 offence, shall be required at his hands. The  
 wrath of God is reuealed from heauen against  
 those that are such, because they withhold the  
 truth in vnrightheousnes. The kingdome of God  
 shalbe taken away from them, and giuen to a na-  
 tion that will bring forth the fruits thereof.

Matt. 18

It followeth, From you sounded the word  
 of the Lord, not in Macedonia and Achaia  
 onely, &c. If a man carry in his hand a light  
 burning candle, it giueth not light to him onely  
 that carrieth it, but to all those which be in the  
 house, and they also see it which are without. E-  
 uen so, if any be the child of knowledge, & carrie  
 about



about him the light of God, he doth not only cast off the comfort thereof himselfe, and worke comfort to those that appertain to the church of God: but lightneth also the hearts of pagans and infidels which are abroad. Such as are bathed or perfumed with pretious ointments, or poulders, haue not onely the pleasure to themselues, but the sauour thereof casteth it selfe out, and is pleasant to all those which stand by. The gospel is the light of God: it shineth in the darkenesse of this world. It is the sweete incense and sauour of God: wheresoeuer the breath thereof is receiued, it bringeth life.

But your faith also, which is toward God, spread abroad in al quarters. As the lightning is seene from one part of the ayre to the other, and as the sound of great noyse spreadeth it selfe farre and wide, so doth the light of good conuersation in the godly shew it selfe forth. And therefore he telleth them, they haue filled all the countrey of Macedonia with knowledge, and wonder at their faith, and stedfastnesse in the trueth. As if he had saide, great is the renouwme of your king Alexander, and your countrey is famous. He hath ouer-runne the whole world and subdued it. He hath conquered Gracia, Asia, Arabia, Egyptia, Armenia, Scythia, and India. Kings and princes fell downe before him. The whole world stoode in awe of his name, yet Alexander had but the power and force of men. He had great treasures of golde  
and

and siluer. He had numbers of horses, and camels, and elephants. Hee had sword, billes, speares, and darts, and such like artillerie and armour. These were the things wherewith he ouercame his enemies. Hereby both hee and his people were renowned.

What then may be said of the battell which you haue fought: or of the victorie which you haue gotten: You haue wonne that Alexander could neuer winne. You haue overcome your selues. You haue overcome the world. He conquered the bodie of many, & had them at commaundement: but their soules stood out, and would not be conquered. You haue subdued your soules, and brought them to the obedience of the gospel. You haue ouer-rune al the country and triumphed among the people. And al this is brought to passe without force, without policie, without armour, without artillerie, onely by your patience, and suffering for the gospel sake.

That we neede not to speake any thing. To make the commendation of their faith moze euident, he telleth them, the fame of their zeale and constancie is known in all places. Whither soeuer I go (saith he) they know you, and speake of you, and hearken to you. Hereby appeareth how needefull it is, that chiefe townes and cities be well gouerned, that vice in them be seuerely punished, that vertue and godlinesse be maintained, and the people instructed, because the examples of such places spread abroad in all  
quar:



quarters nigh them.

They themselves shew of you, what manner of entrance we had vnto you : After what sort you receiued me, and how deare I was vnto you. All places were layed and beset for me to seeke my life, but you enlarged your selues towards me, and tooke me in. When I was in prison, you came to me, and feared no man, you were not ashamed of my bonds, you were ready to loose your owne liues to saue me. This is spoken of to your great praise.

And how you turned to God from idoles, to serue the living and true God. Here are set downe in few words the summe and parts of christian religion. The first is to forsake all idoles to turne from them : then to turne vnto God, and to put all our trust in him : lastly, to serue the living and true God. The seruice of God, and idols cannot stand together. No man can turne vnto God, that turneth not from idols. This is a wonderfull effect of the gospel, to forsake idoles, and serue God : to leaue customs, and the blage of forefathers, and giue eare to the trueth. To loue from the heart, that which thou diddest sometimes hate : and for to detest from the heart, that which thou diddest sometimes loue, is strange and wonderfull. But to do this for Christ which was borne of poore Marie, whom the wise, and learned, and mightie men of this world despised, which was crucified, and hanged betweene two theeues, whom they

they scorned vpon the crosse : to follow, or be-  
leeue, or put trust in him : to call him the power  
and the wisdom of God, to confesse him to be,  
in whom all Israel shal be blessed, and in whom  
all the world shall be saued : to giue bodie or life  
for his sake is a strange myracle. No king, no  
prince, no law, no wisdom of man can worke  
this and bring it to passe. This is the Lordes  
dooing, and it is maruailous in our eyes.  
And this doeth he in those onelie which receiue  
the word of the gospel with the ioy of the holie  
ghost.

And to looke for his sonne from heauen,  
whom he raised, &c. The holie scriptures do  
not only teach vs to turne vnto God, but also  
what it is, that God giueth vnto all them which  
seeke him, euen that they be deliuered from  
the wrath to come : and for whose sake he deliue-  
reth vs, for Iesus his sonne whom hee raised  
from the dead. Therefore he telleth them, how-  
soeuer they be reiected, or despised as foolish a-  
mong men, if they continue in the things which  
they haue learned, they shall be wise vnto sal-  
uation. That therefore they lift vp their heads,  
and looke for their Redeemer : That they say,  
thy kingdome come, and, Come Lord Iesus :  
because he is appointed by God to be the Judge  
of the quicke and the dead : and hee shall come  
in the glorie of his Father, and he deliuereth  
from the wrath to come, all those that trust in  
him. For among men there is none other name  
giuen



giuen vnder heauen, whereby we must be saued. This is the depth of al knowledge, and the comfort which passeth all vnderstanding, that against all temptations and afflictions which oppresse our conscience, or vex and trouble our bodies, we may grow strong by faith in the sonne of GOD Christ Iesus, and ascertaine our selues of his comming from heauen for our deliuerance.

## CHAP. II.

FOR you your selues know, brethren, that our entrance vnto you was not in vaine.



It taketh witnesse of them, of his diligence and paines taken in the fulfilling of his ministerie: seeing it hath so good successe amongst them, that they by the preaching of the gospel haue forsaken superstition, and are turned vnto, and do now serue the true and liuing God, and do beleue forgiveness of their sinnes, and deliuerance from the wrath to come by Iesus Christ.

It is a great and deadly smart to the faithful seruant of God, to see the people wilfull, and to despise the word of their saluation. Whereof Esay complaineth, I haue spread out my hands all the day long to a rebellious people, which walked in a way that was not good, euen after their owne imaginations. They stopped their

ears,

eares, and would not heare, nor be reclaimed,  
 nor returne that they might be saued. And Ie-  
 remie, O that my head were full of water,  
 & my eies a fountaine of teares, that I might  
 weepe day and night for the slaine of the  
 daughter of my people, for they be adalte-  
 rers, and an assemblie of rebels. Sword and  
 destruction commeth vpon them, and they will  
 not see: oh that they would giue care and re-  
 pent in time. Againe, My people is foolish,  
 they haue not knowen me: they are foolish  
 children, and haue no vnderstanding: they  
 are wise to do euill, but to do wel they haue  
 no knowledge. Dauid crieth out: O yee  
 sonnes of men, how long wil ye loue vanitie  
 and seeke after lies? Why forsake you the  
 trueth of God, and haue no regard to his mer-  
 cie? So our Saviour mourneth ouer Ierusa-  
 lem, O Ierusalem, Ierusalem, which killest  
 the prophets, and stonest them that are sent  
 to thee, how often would I haue gathered  
 thy children togither, as the hen hir broode  
 vnder her wings, and yee would not? How  
 carefully and tenderly haue I sought for thy  
 saluation: how often haue I called vpon thee,  
 sent vnto thee my seruants, and powred out my  
 blessings before thine eies: So bitter & mourn-  
 full a thing is it to all those that seeke the glory  
 of God, to see no fruit follow of their labours,  
 to see the people continue ignorant, and wilful,  
 to seeke their owne destruction.

Ierem. 9

Ierem. 4

Psalm. 4

Luke 13

D

There=



Therefore they turne themselves vnto God, which is the father of lights, and God of all comfort, in whose hand are the heartes of the people, that his word may haue free passage, and be glorified: that God will open vnto them the doore of utterance, to speake the myserie of Christ, & publish the secret of the gospel boldly: that he will giue power to his word declared by them, and assist them with his holy spirit: that he will open the eyes of the people, that they may see: and turne their hearts, that they may be conuerted. So did David make his prayer, Open thou my lippes, O Lorde, and my mouth shall shew forth thy praise. Albeit my mouth is simple, and rude, and barbarous; yet if thou wilt it may be an instrument to declare thy glorie. Then shall I teach thy wayes vnto the wicked, and sinners shal be conuerted vnto thee. Be fauourable vnto Sion build the walles of Ierusalem. Thus do they lift vp their hands, and call vnto God, that hee would send downe his light into the heartes of the people, that what they heare, they heare not in vaine, but may receiue it, and vnderstand it, and keepe it. For vntlesse God direct the heart, and make it fit to receiue instruction, the preacher, though he be neuer so desirous to do good, doeth labour in vaine.

God only disposeth the wayes of men, it is he which trieth the come from the chaffe: hee knoweth whom he wil bring to be of his fold, & make

Psal. 51

make to heare his voyce. Many times he bleſſeth his word with great increaſe among them, which at the firſt deſpise it, and intreate cruelly the preachers and meſſengers thereof. When Paul diſputed and exhorted the Jewes and the Grecians at Corinthus, and found little fruit of his labour, and that there were few or none that liked his doctrine, and many enemies that reſiſted and blaſphemed it: he purpoſed to depart and go away from them. Then the Lord ſaid vnto Paul in the night by a viſion, Feare not, but ſpeake, and hold not thy peace: for I am with thee, and no man ſhall lay hands on thee to hurt thee: for I haue much people in this city. They ſhall heare thee: if not now, yet they ſhall heare thee at ſome other time: they ſhall heare thy ſayings in mind. I will be with thee, I will open their hearts, and make them obedient to the goſpel, and they ſhall be turned vnto me. Thou ſhalt ſee the fruit of thy labour, that thy coming to them hath not bin in vain.

Acts 18.

V. 2. But euen after that we had ſuffered before, and were ſhamefully intreated at Philippi (as ye know) we were bold in our God, to ſpeake vnto you the goſpel of God with much ſtriving.

The ſtory of theſe his perſecutions is written in the 16. of the Acts. He was ſtrip naked, and ſcourged with roddeſ, and caſt into priſon,



Acts 17

and put in hazard of life. Yet notwithstanding he were thus euill intreated at Philippi, when he came to Thessalonica, he was nothing discouraged, but proceeded more boldly then before, and wēt into the synagogue of the Jews, and disputed three sabbaoth dayes, and taught them, that Christ is that Messias euen the sonne of God.

But, that we may the better conceiue how mightily God worketh, & what great strength he giueth to weake creatures, when he appointeth them to set forth his glorie, let vs behold this boldnesse of the apostle in speaking the gospel vnto them. To whom did he speake? To the Jewes, the enemies of the crosse of Christ. Where? not in hucker mucker, and in corners: but openly in their synagogue, for he feared no man. What time chose he? then when all the Jewes were assembled together. How often? three sabbaoth dayes together. In what citie? in Thessalonica, the greatest and most famous citie of all that countrey. How was he intreated? there arose great trouble and contention. They resisted him, spake against him, and sought to destroy him. For what cause? what had he deserued? what had he taught? the gospel of God, and of Christ, of the kingdome, and of the life to come: the gospel in which God offereth his grace, and reconciliation, and comfort, and peace, and saluation.

Who would thinke such ioyfull tidings should

should not be welcome: what eie would not willingly open it selfe to behold the brightnesse of the sunne: what eare will refuse to heare God speake: but it hath alwayes beene so. There haue euer beene some that haue loued darkenesse rather than light. The world shall neuer be without some Annas, or Caiaphas, or Iudas, or Pilate. The children of the deuill shal alwayes set themselues against the children of God.

The cause of tumults and troubles proceedeth not from the gospel. The gospel of Christ is the gospel of peace. But the enemies of the gospel, are stirrers of vniquietnesse, and inflammers of warre. Abel was simple, Caine spitefull: Iacob smooth, Esau rough and hattie: Dauid gentle, Saul cruel: Ioseph innocent, his brethren wicked, and fell vpon him. The apostles humble in heart and peace-makers, the Pharises bloudthirstie, and sought to put them to death. The like examples are before vs this day. The whole world is in an vproare, and great troubles and afflictions are in all places. No man is able to declare the miserie thereof. Let no man therefore slander or forsake the gospel. It hath beene so from the beginning, and from time to time.

Such troubles, confusion, and miserie are wrought, not by the gospel, or them that receiue the gospel, but by those which resist it: they practise all meanes, and turne all things



Mat. 10

1. Tim. 4

Iohn 16

upside downe, rather than it should take place. The wicked are angry therewith, they gnash their teeth, and consume away. This is the cause, for which, the children shal rise against their parents, and shall cause them to die. Cain murdered Abel, because God had respect vnto Abel, and to his offering. Esau could not abide Iacob, because Isaac had giuen him his blessing. The brethren of Ioseph sought to make him away, because God had a fauour vnto him. Saul was wrathfull against Dauid, because God gaue him great gifts of courage, and strength, and wisdom. The Egyptians lothed the children of Israel, because they were Gods people. The Galathians resisted Paul, because he preached the truth. Therefore (saith saint Paul) we labor & are rebuked, because we trust in the liuing God, which is the Saviour of all men. Specially of those which beleue. Likewise saith our sauour, They shall excommunicate you, yea the time shal come, that whosoeuer killeth you, wil think he doth God seruice. And these things will they do vnto you, because they haue not knowen the Father nor me.

Even so standeth it with the church of God this day. There is nothing new that is vnder the sunne. Whatsoeuer is done now, hath bin done afore. Who wil lift vp his eyes, and looke to the doings of men, shall see Cain rise vp against Abel, Esau against Iacob, the cruel brethren

then against Ioseph, Saul against David, Pharao against Moses, the Egyptians against the people of God, the hee priests and the Pharisees, against Christ, and all that will be his disciples: they change peace into warre, they turne iudgement into gall, & the fruit of righteousness into wormewoodde, they resist the trueth of God, to establish deuises & doctrines of men. But blessed be God, they shall not preuaile. He giueth vs peace. He hath made vs turne our swordes into mattockes. He hath taught vs all together with one mouth, and one heart to praise him, euen the father of our Lord Iesus Christ. His trueth is mightie, and shall preuaile.

V. 3. For our exhortation was not by deceit, nor vncleannesse, nor by guile.

4 But as we were allowed of God, that the gospel should be committed vnto vs, so we speake, not as they that please men, but God, which trieth our hearts.

God (saith he) hath chosen me from my mothers womb, and set me apart to the office of an apostle. He hath appointed mee to carry his name before the Gentiles. Therefore as hee hath giuen mee charge to preach the gospel, and to bring the people vnto him from the power of Satan: so I speake, truely, faithfully, sincerely, not as the words of men, but as the wordes of God. I haue vsed no deceit, nor



1. Cor. 11

2. Cor. 5

2. Cor. 4

taught you to follow traditions of men in stead of the commaundementes of God. In like sort saith he to the Corinthians: I haue receiued of the Lord, that which I also haue declared vnto you. And againe, We are embassadours for Christ, as though God did beseech you thorough vs. For this cause hee saith vnto them: Seeing that we haue this ministerie, as wee haue receiued mercie, we faint not, but cast from vs the cloakes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the trueth, we approue our selues to euery mans conscience in the sight of God. In these speeches hee asketh credit, because of his vpriight handling of y<sup>e</sup> word: and chargeth the false prophetes for marring the worde of God with vncleane and deceitfull corruptions and gloses.

In forraine countries, women that haue no naturall beautie of their owne, vse to paint and colour their faces, that whereas they lack beautie indeed, yet they may seeme beautifull. Euen so is it oftentimes in matters of religion. Such as holde not the true religion, as it is taught by the word of God, and hath been practised in those Churches, which the apostles planted, and among those Christians which liued nighest vnto that time, when the apostles preached: because they knowe, their religion which they professe now will not agree with that: they deale deceitfully and with guile.

These

These be false apostles, and deceitfull workmen. They beguile our senses, and blind our eyes. They call vs to worship an Idol, in stead of the true and liuing God. They leade vs out of the light into darknesse, from the trueth into error, from knowledge vnto ignorance. They forbid lawfull matrimonie, and call it filthinesse, and allow open stewes and harlots as a thing which nothing empaieth their holiness.

I wil not speake all that I might, nor in such sort as the matter accasioneth. Yet can I not but say somewhat of their spirituall craftinesse in abusing and beguiling the people of God.

The Egyptians furnished richly, and decked their churches beautifully, and all in the honor of a cat. Many things among these men carry great shewe of holinesse, which are nothing els, but cloakes of their shame, and manifest proofoe that they are not allowed of God, but are crept in by deceit and guile.

Single life carrieth a faire shewe. But O mercifull God what shame and villanies haue been couered with this cloake? Pius secundus *Platina in* sawe somewhat, when hee said, as marriage *Pio, 2.* was taken away from priests vpon great considerations, so now vpon other greater considerations it were to be restored to them againe.

Hierome saw somewhat when he wrote thus, *Videas nonnullos accinctos renibus, pulla tunica, barba prolixa, à mulieribus non posse discere,* *Ad rusticum Gallum.*



*dere, sub eodem manere tecto, simul inire conui-  
uia: ancillas iuuenes habere in ministerio, &  
præter vocabulum nuptiarum omnia esse matri-  
monij.* You may see some (that pretend gra-  
uitie) are girded, and go in blacke, and haue  
long bearded, who can in no wise leaue the  
companie of women, but keepe house with  
them. They take yong maydens into their  
seruice, and doe all thinges as if they were  
married, saue that they lacke the name of  
marriage. *Castitatem docent, & castitatem non  
seruant,* saith Origen. They teach chastitie  
and yet keepe not chastitie. And Epiphan.  
*Orig. tract. 24. in Mat.* They refuse marriages but not lust or plea-  
sure. *Epiph. cont. Origena. hæres. 24.*

Images are faire and beautiful. The chur-  
ches are decked and beset with them: but they  
are a cloake of shame. They are set in place of  
teachers. The priests are ignorant, and liue in  
idlenesse, and send the people to learne at pic-  
tures. They call them lay mens bookes: yet,  
What profiteth the image (saith Abacuc) for  
the maker thereof hath made it an image, and  
a teacher of lies? And Ieremie saith, The  
stocke is a doctrine of vanitie.

What is their meaning to speake, and pray  
in the church in a strange tongue? This is a  
cloak of their shame. The priests be so vnlear-  
ned, they can scarce vnderstand English, yet  
they saue their credite, seeing they are able to  
reade Latine. And hereby they couer all their  
blasphemy.

Abac. 2

Ierem. 10

blasphemies, and superstitions: because the people cannot understand, and therefore not re-  
prooue them.

I speake nothing of their reliques, pilgri-  
mages, purgatorie, and such other cloakes of  
shame, which they vse to hide their couetousnes,  
and thereby drawe vnto themselves the riches  
of the whole world. They cannot say with the  
apostle, our exhortation was not by deceit, nor  
uncleanesse, nor by guile.

I know there are some, that lay it vnto our  
charge, as the false apostles did vnto Paul, that  
we vse the word of God deceitfully: they finde  
fault with our translations of the Scriptures.  
They spare not to say, there be a thousand  
faulces in the newe testament. Yet woulde  
they neuer set downe 500, or 100, or 50, or 25,  
or 5.

If there be errors in the translation, I know  
they were men which translated it, and might  
erre like men. May no translation be allowed  
that is not altogether perfect? As if the Greeke  
translation were without fault, or as if manie  
faulces were not in the common vulgar transla-  
tion in Latine, or in the translation of Hie-  
rome. What then? Must the Greeke tran-  
slation be forbidden? Must Hieroms translati-  
on, or y vulgar translation be forbidden? As for  
the old Latine common translation, though ma-  
ny learned men haue shewed the grosse errors  
thereof: Yet haue they well provided for it in  
the



the counsell at Trident, *Ne quis veterem vulgatae editionem reijcere quouis praetextu audeat, vel praesumat.* Let no man dare or presume (say they) by anie maner of colour, to refuse the olde common translation of the bible. Yet is no translation of ours so corrupt, as that which they haue thus priuiledged. But if it were true which they falsely report: reason would, they did correct their errors, and so set it abroad. But thus they beare you in hand, that they may bring you in hatred of it, and pull you from the reading of the scriptures. I will not say in what sort they abuse the word of God. What speake I of abusing? May they do manifestly against, and contrary to the word. The word of God teacheth vs forgiveness of our sinnes by the blood of Iesus Christ once offered. They teach contrary, that the same blood is dayly offered, and Christ as often new born, as pleaseth the priest to say masse. The word of God forbiddeth to make any grauen image, to bow downe to it or worship it. They teach contrarie, that images are to be worshipped, and euen with such honour, as is due to the patrons themselves. The word of God teacheth vs to pray in a knowen tongue: they teach the contrary, and account it for heresie to pray in a knowen tongue. The word of God chargeth all states of men to be subiect to their prince or higher power: They withdraw their obedience vnto ciuill magistrates, and teach the people to resist

reſiſt authoritie. Eraſmus ſaith in his notes  
 vpon theſe words of Chriſt: Let theſe go their  
 way. *Novi quendam magni nominis theolo-*  
*gum &c.* I know a divine of great fame and  
 account for his learning, which did wreſt  
 theſe words of Chriſt, to defend the immu-  
 nitie or lawleſſe eſtate of clergie men. But  
 this did hee *ridiculè*, fondly or peccuſhly,  
 ſaith Eraſmus.

In Eraſ an-  
 notat. 18.  
 Ioh.

It would be over long to declare unto you  
 the fooliſh or rather blaſphemous applying of  
 the ſcriptures, to approove their geſtures at  
 maſſe, and the ſoueraigntie and chieftie that  
 they challenge. One of their biſhops in the late  
 counſell of Trent, ſaid of Paulus 3. then pope,  
*Papa lux venit in mundum*, the pope which is  
 the light is come into the world. Which are  
 the wordes of the Euangelist, declaring the  
 Godhead of Chriſt.

Cornelius  
 Epiſc. Bi-  
 ton:

By theſe few, it may appeare how unjuſtly  
 they charge vs with corrupting y word of God.  
 And howe truly this fault is to be laid vnto  
 them, which either abridge the ſenſe of the  
 ſcripture, or reach it further than it yeeldeth, or  
 utterly reſuſe to ſtand to the authoritie thereof,  
 and in no caſe can like that the people of God  
 ſhould reade the ſcriptures: and haue adiudged  
 them heretiques, and conſumed their bodies in  
 the fire, which haue defended in ſpeech, and  
 ſought to maintaine the doctrine of truth ſet  
 downe in the holy ſcriptures.

The



The apostle saith, He was allowed of God. They that enter into the ministerie, must be allowed not of men onely, but of God. Therefore whosoever taketh that charge ouer the people, must looke narrowly into himselfe, and see whether his calling be of God. If he haue not a testimony that God hath called him inwardly, all other outward calling is to small purpose. God is a righteous iudge. Hee will say to the conscience and to the heart of such a one, friends, how camest thou in hither without thy wedding garment? Who brought thee in? Give an account of thy Stewardship: thine account is great.

And because some are this day to be admitted into this office, let vs pray vnto God for them that God will allow them, that hee will giue them heartes to conceiue, and tongues to speake the trueth of God, that they may be the seruantes of Christ, and disposers of the mysteries of God: that they may be the salt of the earth, and the light of the world: that they may lay out the Lordes money to his aduantage: and so it may be saide vnto them: **Math. 25** Thou hast been faithfull in little, I will make thee ruler ouer much, enter into thy maisters ioy.

V. 5. Neither yet did we vse flattering words, as you know, nor coloured couetousnesse, God is record.

6. Neither sought we praise of men, neither of you, nor of others.

The seruant and messenger of God must so speake, as God speaketh. God speaketh peeply, and to the heart. He toucheth the spirit, and woundeth the inward parts. He biddeth Esau shewe the people their transgressions, and the house of Iacob their sinnes: God himselfe saith, I visite the sinne of the fathers vpon their children, vnto the third and fourth generation of them that hate me. And againe he saith, If ye shal despise my ordinances, either if your soule abhorre my lawes, so that yee will not doe all my commandementes, I will set my face agins you, and you shall fall before your enemies, and they that hate you shall raigne ouer you. But vnto those that repent them of their sins, and turne vnto him, God saith, Turne vnto me, and ye shalbe saued. Again, Thou disobedient Israel, return, saith the Lord, & I will not let my wrath fall vpon you. So must the minister of God, hee must shew forth the mercy of God, and not hide his iudgements. He hath the Lords businesse in hand, he may not doe it negligently. A flatterer makech it his greatest care to please men, hee seeketh their fauour, he feareth to displease, and dareth not speake that that will be euill taken. When he seeth a theefe, he runneth with him, & is partaker with the adulterers: he solveth pilloies vnder the armes of sinners. Whosoever

Exod. 22

Leuit. 26

Esay 45

Ierem. 3

saith



saith, nay, his nay is readie : and if any say yea, he is ready to say, yea : he changeth often as the weathercocke : hee dareth not strue against the streame : his heart is at the will of others : hee seeketh some gainē, he seeketh his owne glorie, and not the glory of God. They which are such, are called in the scriptures, hirelinges, dumbe dogs, that cannot barke. They denie God, betray his trueth, and deceiue the people. They locke vp the trueth in lies. Of such the spirit of God saith : Woe vnto them that haue a double heart, and to the wicked lippes. And, A double minded man, is inconstant in all his waies. And, He that is not with me is against me : And, He that gathereth not with mee, scattereth. And, How long halt ye between two opinions? if the Lord be God, follow him : but if Baal be he, then go after him. And againe, What communion hath light with darkenesse? and what concord hath Christ with Belial? Cursed is he which flattereth the people, and is unfaithfull in the Lords worke.

Eccle. 2.

James 1

Luke 11

1. Kin. 18

2. Cor. 6

1 Pet. 3

Nothing is so requisite in the steward of God, as that he be found faithfull, and that he speake those thinges whereunto the Lord hath sent him, boldly. That they keepe not backe the message giuen them of God, nor feare to do their errand, for any malice of men. Who is it (saith Saint Peter) that will harme you, if you follow that which is good? notwithstanding.

standing, Blessed are ye, if ye suffer for righteousnesse sake: yea, feare not their feare, neither be troubled. If the Apostle speake this comfort to al christians, which haue a care to serue God, and thereby exhorteth them vnto stedfastnesse, and to sanctifie the Lord in their hearts, and to be ready to giue an account of their faith, and of the hope that is in them: how much more ought preachers and they which are appointed to the ministerie lay aside all feare, and flatterie of men: Wo vnto them that go Elay 31  
downe into Egypt for help. The Egyptians are men, and not God, and their horses flesh and not spirit: & when the Lord shal stretch out his hand, the helper shal fall, & he that is holpe shal fal, & they shal altogether faile.

Christ telleth his disciples, they are salt, and they are light. Salt must needs be sharpe to a rotten wound. Light must needs be painful to a sore eie. A good physition must needs trouble and disquiet his sicke patient, before hee can heale his disease: & a good surgeon must needs lance and rip vp festered wounds. We are surgeons, we are physitions. The word of God is committed vnto vs, that by vs it might be applied to season the earth, and that the light thereof should shine forth in al the world. Crye Elay 58  
out aloud, lift vp thy voice as a trumpet. If the trumpet giue an vncertaine sound, who shall prepare himselfe to the battell: when God had called Ieremie to the office of a prophet, & said,



Jerem. 1

Gen. 15

Exod. 3

Exod. 7

Mat. 10.

1. King. 18

saide, Thou shalt goe to all that I shall send thee, and whatsoeuer I command thee shalt thou speake: he said further, Feare not their faces, lest I destroy thee before the. For behold this day, I haue made thee a defenced citie, and an yron pillar, and walles of brasse against the whole land. Thou shalt not bend, thou shalt not yeeld. Thou shalt be a consuming fire: they shall be stubble before thee. Likewise saith God to Abraham, Feare not Abraham, I am thy buckler, and thine exceeding great reward. When Moses sought to refuse the message, and thought himselfe ouer simple to go vnto Pharaos, God answered, Certainly I wil be with thee. And after he saith, I haue made thee Pharaos God, he shal tremble & quake at thy voyce. So saith Christ, What I tel you in darknes, that speake you in light, and what ye heare in the eare, that preach ye on the houses. And feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him which is able to destroy both soule and bodie in hell.

The consideration hereof euer mooued the prophets and apostles to warrant their sayings with authoritie from God, and to set apart all feare when they spake in his name. When Ahab reprooued Elias, Art thou he that troubleth Israel? He answered, I haue not troubled Israel, but thou and thy fathers house in that ye haue forsaken the commandemēts of

to the Theſſalonians.

51

of the Lord, and thou haſt followed Baalim. The prophet Eſay is bold with the princes of Iuda and Ieruſalem, and ſaith, Heare the word of the Lord, O prince of Sodome, har- ken vnto the law of our God, O people of Gomorrha. Iohn the Baptiſt nothing feared to tel Herod a mighty prince, It is not lawfull for thee to haue her to wife. If Balaac would giue me his houſe full of ſiluer and gold, ſaith Balaam, I can not paſſe the commandement of the Lord to do good or bad of mine owne mind: What the Lord will commaund, that ſame wil I ſpeake. Moſes was bid to tel Pharaoh, The lord God of the Hebrews hath ſent me vnto thee. Chriſt calleth Iames and Iohn the ſonnes of Zebedeus Boanerges, which is, the ſonnes of thunder, becauſe they ſhould not flatter, but raiſe tempeſt, and lighten, and thunder in the eares and hearts of their hearers.

Eſay 2

Mat. 14

Num. 24

Exod. 7

Rom. 1

Saint Paul ſaith, I am not aſhamed of the goſpel of Chriſt, for it is the power of God vnto ſaluation to euery one that beleeueth. It is the word of God, & ſhall endure for euer: he hath not giue vs the ſpirit of feare to flatter, but the ſpirit of might and of power to ſpeake roughly and couragiouſly where occaſion ſo requieth. And therefore ſaith, If I would pleaſe men, I were not the ſeruant of Chriſt. But I do preach Gods doctrine, and not the doctrine of men: I ſeek to pleaſe God, and not men.

E 2

The



The Pharises sought to please men, and to deceiue the people. They taught them to walke in the wayes of their forefathers, to beleue as they beleued, to doe as they had done. They flattered them, and said, you are the church of God, you are Gods people, you are the sonnes of Abraham, you can not erre, you can not be deceiued. They that in this sort flatter the people and deceiue them, they serue not Iesus Christ, but their belly, and through flatterie and faire speech seduce the harts of the simple.

Nor coloured couetousnes. The Scribes and the Pharises deuoured by widowes houses vnder pretence of their long prayers: they prayed, and made money of their prayers: they gaue almes, and made money of their almes giuing: they fasted, and made money of their fasting. This did the Scribes and the Pharises: their doings continue stil: they be dead: their name is taken away, but their profession abides. As they made gains of their prayers, and almes and fasting: so do some now make great gaines, and waxe rich vnder pretence of holinesse. They haue brought in a profession of wilful chastitie, and forbidden marriage in some whole estate of men. No doubt chastitie is a holy thing. But they haue giuen licence for money, vnto such as would, to forsake their vow of chastitie. They haue forbidden to eate certaine meates, vpon certaine dayes. God left meates as free to the choise of euery man, as he left his sunne to shine freely

freely to the vse of all men. And they make free liberty for money, to eate what euery man liketh. They make money of purgatory, mony of pardons, and mony of their masses. They make money of Peter and of Paul, of the apostles, martyres, and of Christ himselfe. These are they of whom saint Peter speaketh, Throgh couetousnesse shal they with fained wordes make marchandise of you. One saith of them, *Curia Romana non captat ouem sine lana*. The court of Rome careth not for that sheep that hath no fleece. I will not lay forth at large, how they doe all things for couetousnesse. I haue no pleasure in speaking ill. God graunt vs, so to deliuer the gospel aright, that we vse not the trueth of God for a cloake of couetousnesse. 2. Pet. 2

Neither sought we praise of men neither of you, nor of others. This is an other hinderance of the course of the gospel, when the ministers thereof loue the praise of men more then the praise of God. How can ye beleue (saith Christ) which receiue honour one of another, and seeke not the honour that cometh of God alone? How farre the apostle was from this ambition it appeared. For hee was reuiled, and euill spoken of, and counted the filth and outcast of the world. Iohn 5

V. 7. When we might haue bin chargeable, as the Apostles of Christ: but we were



gentle among you, euen as a nurse cherisheth her children.

8 Thus being affectioned to you, our good wil was to haue dealt vnto you, not the gospel of God only, but also our own souls, because ye were deare vnto vs.

9 For ye remember, brethren, our labour and trauell: for we laboured day and night, because we would not be chargeable vnto any of you, and preached vnto you the gospel of God.

10 You are witnesses, and God, how holily, and iustly, and vnblameably wee behaved our selues among you that beleeeue.

I might haue required meate and drinke, and other things necessarie at your hands. For who feedeth a flock, and eateth not of the milke of the flocke: who planteth a vineyard, and eateth not of the fruit thereof: who goeth a warfare at any time of his own cost: who mouleth the mouth of the ore, that treadeth out corne: we plant the vineyard of the Lord of hostes. We go to warfare, and stand in the watch and defence of your safetie. We are the poore oxen, that tread out the corne, which wil feede you to saluation. We are your seruants, we labour to do you good, wee are ordained to minister in the church of God. It were great reason wee should reape your carnall things, which haue sowed to you spirituall things. The worke-  
man

man is worthy his wages. Yet taught I the gospel freely, and without reward, and was ready to giue my blood, my life, and my soule out of my bodie for your sakes. What could you aske of me more? what greater gift could I bestowe vpon you?

V. 11. And ye know how that we exhorted you, and comforted, and besought e- uery one of you (as a father his children)

12 That yee would walke worthie of God, who hath called you to his kingdome and glorie.

I tooke care of you as of mine owne soule, and dealt with you by all wayes of comfort, and exhortation, that you would take heede vnto your selues, and your calling. I did put you in minde, that you were placed in the midst of the vnfaithfull people, which knew not G D D: and that they watched you and your doing: that their eie was vpon your household, your wiues, your seruants, and your children: vpon your selues, and your wordes, to espie if they might finde any occasion for to speake euill of you. I did beseech you by the glorious comming of our Lorde and sauiour Iesus Christ, that the name of God might not be euill spoken of through you. You can not deny this. You must needes confesse, you haue



thus beene taught. Ignorance can not be your excuse. What remaineth then, but that you perfourme it? For the seruant that knoweth his masters will, and doth it not, shalbe beaten with many stripes.

As a father his children. What maner of care is it that the father taketh of his children. Many men are fathers of children: but what man taketh the care he ought to take for them? pastours, or teachers of the people should be affected towards their people, as fathers are to their naturall children.

Let such as are fathers, and haue children, know in what sort they must be carefull. Your children are a good blessing of God, they be members of the body of Christ, and the sonnes of God. The kingdome of heauen belongeth to them. God hath appointed his angels to guide and leade them, and to shield them from euill: and their angels be in the presence of God and behold the face of their Father which is in heauen. They be fresh plants of the church. Who knoweth what necessarie instruments they may be in the common wealth, and in the house of GOD? It is not enough to feede them, and for to nourish their bodie with necessarie sustenance. For this do the Heathen that know not God: and the sauage and brute beastes, and the birdes which haue no vnderstanding. They breede vp their yong ones, and are tender and painefull to prouide for them. The Ass  
though

though she be dull, the Beare, and the Lion, though they be wilde and cruell, yet seeke they farre and neere to get wherewith to helpe their poong. Therefore if there be any, or can be any which doth forsake and leaue his owne, he is more beastly than the foolish asse, and more unnatural than most cruell beares, and lions, and tigris.

But in this part men are for the most part ouer carefull. For this cause many build their houses with bloud, and seeke possessions by iniquitie: they ioyne house to house, and field to field: and will dwell alone vpon the earth: they oppresse the poore and needie, and doe wrong to the widowe, and the fatherlesse: they make money their god, and spoile one an other: and all to prouide for their children. This is the couer and cloake for all their mischief, they may not leaue their children vnprouided. Unhappie are the fathers, which in this sort care for their children, by the ruine and spoile of the needie and innocent, and so breake the commandement of God: because their portion shalbe with the wicked in the lake that burneth with fire and brimstone. And unhappie are their children, because they are partakers of their fathers wickednesse, and therefore shall also be partakers of punishment with them. The Prophet Dauid saith, I haue seene the wicked strong, and spreading himselfe like a greene bay tree. Yet he passed away, and loe, he was gone, and I sought



sought him, but he could not be found. His roote was deepe, his stocke strong, his branches broad, he spread ouer and shadowed the whole countrey, yet he passed away. He departed, his sonnes died, his house was soone decayed, and his name was in little time quite forgotten.

Oh how much better then is it to furnish the mindes of your children, and to instruct them in godlinesse, to teach them to know God, to leade their life vertuously, and to rebuke them, and correct them for dealing ill.

The beginning of wisdom is the feare of God. Let them that learne what that good and acceptable will of God is. Shew them the way in which they should walke, that they go neither to the right hand, nor to the left. The word of God is pure and giueth vnderstanding to the simple: it is a light to their footsteps: it teacheth those that are yong to amend their waies.

Mat. 21

When Christ came into Ierusalem, the yong children receiued him. They cryed O-zanna to the sonne of *Dauid*: Blessed is hee that commeth in the name of the Lord. Christ giueth witness of them, By the mouth of babes and sucklings, hast thou set forth thy praise. The wordes of the little and simple children were able to confound the wisdom of the Phariseis. Thus were they taught from their cradle, so careful were their godly parents for them.

Con-

Contrariwise, they cannot haue wisdom, that despise the law of the Lord. They become blinde, and wicked, and abhominable in all their waies. They haue no sense, nor feeling of the will of God. They cannot knowe light from darknesse nor God from Belial. Such were the little children that mocked the Prophet Elizeus, and said to him, Come vp thou baldhead, come thou baldhead. Their bringing vp was no better. Their wicked fathers 2 King. 2 had taught them nothing els but wantonnesse. But the wrath of God fell vpon them, and there were destroyed by two beares two and fortie of them.

Another care, which a father ought to haue of his children, is to leade them vp in the studie of vertue, and of godly life. Blessed are the Math. 5 pure in heart, for they shall see God. They which keepe not this way, are the children of wrath. Heerein standeth the whole profession of a Christian life. For God hath not called vs to vncleannesse, but vnto holinesse. This 1. Thes. 4 is the will of God and this is our promise made vnto him, that wee serue him in holinesse and righteousnesse all the dayes of our life, that we encrease in vertue, and grow from grace to grace.

A good and louing father, which sendeth his sonne to a dangerous iourney, either by sea or land: first instructeth him with aduise, and telleth him in what sorte hee shall auoide perils.



perils. Take heede (saith he) the way is perilous, which thou must passe. The sea is terrible. The waues rise vp as high as heauen, and by and by thou shalt see a pit as lowe as hell. The sands may swallow thee, the rockes may destroy thee. Thou shalt passe by huge mountaines, and through wildernesse, where theeues will assault thee. Thy heart will quake. Thou shalt crie for succour, and finde no man to helpe thee. In these and these places hath manie a good mans childe been cast away. Oh take heede my sonne, thou art the staffe and the comfort of mine age. If aught come to thee otherwise than well, I shall soone after end my days in sorrow.

If a father be thus carefull, that his childe should escape worldly dangers: hee must be more carefull of spirituall dangers, in which whosoever is lost, is lost for ever. Therefore, thus will he say to him: Oh my sonne, vnderstand what God hath done for thy sake. Take heede to thy selfe: the world is all ouer strewed with snares. The diuell rangeth, and seeketh whom he may deuour. Giue no ground to him, but resist him, and hee will flee from thee. Be strong in faith. The name of the Lord, is a strong tower of defence. Call vpon him in the day of thy trouble, and he will deliuer thee. He will giue thee of his spirit.

Take heede my sonne, and be not deceiued: let no wilfulnesse cast thee away. If sinners entice

entice thee, be not a companion of them in wickednesse. Fashion not thy selfe to the likenesse of this world: for the world passeth away, and the lust thereof. He that loueth this world, the loue of God is not in him. Be not like vnto them that perish. Thou wast conceiued and borne in sinne, thou art by nature the childe of wrath. But God made thee meete to be partaker of the inheritance of the saints in light, and hath deliuered thee from the power of darknes, and hath translated thee into the kingdome of his deare sonne. Receiue not this grace in vain. Cast away the works of darknesse, and put on the armour of light. Be renewed in thy heart, and in thy spirite, that it may appeare I haue been carefull for thee. Thus a good father seeketh to traine vp his sonne, and to nurture him.

Besides these, fathers must also be carefull for their children, to giue them correction and chastisement. God knoweth the mould of mans heart. He seeth our inward partes. He hath said it in the beginning, The imagination of mans heart is euill from his youth. Hee did see that all the imaginations of the thoughts of his heart were only euill continually. Beholde mans nature, and consider it euen from our first birth. How full of affections, howe wayward in the young childe, which lieth in the cradle. His bodie is but small, but hee hath a great heart, and is altogether enclined to euill.

Gen. 8.

Gen.



euill. And the more hee waxeth in reason by yeares, the more he groweth proud, froward, wilfull, vnruely, and disobedient. If this sparke be suffered to encrease, it will rage ouer, and burne downe the whole house. Wee are not borne good, but by education we are changed, and become good.

**PROV. 22**

Therefore the wise man saith, Foolishesse is bound in the heart of a childe: but the

**PROV. 29**

rodde of correction shall driue it away from him. And againe, The rodde and correction giue wisdom: but a childe set at libertie

**ECCLES. 30.**

maketh his mother ashamed. And in the same chapter, Correct thy sonne and he will giue thee rest, and will giue pleasures vnto thy

soule. He that spareth the rod hateth the child. For, If thou bring vp thy sonne delicately,

hee shall make thee afraid: and if thou play with him, he shall bring thee to heauinesse.

Bow downe his necke, whiles he is yoong, and beat him on the sides while he is a child,

least he waxe stubborne, and be disobedient vnto thee, and bring sorrowe to thine

heart, saith Salomon.

Who hath not heard the storie of Ely, and of his sonnes. It is worthy to be remembered

for euer. He had shrewd children, they feared not God, but brake his commaundements, and

offended the people. Their father heard of their doings, but tooke no care for it: hee suffered

them, and let them alone, so long, that God

grewe diſpleaſed thereat, and called vnto Sa- Sam. 3.

muel, and ſaide, Beholde I will doe a thing  
in Iſrael, whereof whoſoeuer ſhall heare,  
his two eares ſhall tingle. In that day I  
will raiſe vp againſt *Elie* all thinges which  
I haue ſpoken concerning his houſe: when  
I beginne I will alſo make an end. And  
I haue told him, that I will iudge his houſe  
for euer, for the iniquitie which hee know-  
eth, becauſe his ſonnes ranne into a ſlander  
and he ſtaied them not. And it came to paſſe

ſhortly after, The arke of God was taken by 1. Sam. 4  
the Philiftines, and the two ſonnes of Ely,  
Hophni, and Phinees died. And Ely alſo  
when he heard the report thereof, fell from his  
ſeate backward, and his necke was broken.  
Such ſhame and confuſion came vpon him.  
This was the hand and iudgement of God, in  
ſparing his children, he caſt away his children  
and himſelfe altogether.

But Iob dealt farre otherwiſe with his  
children, his eyes was vpon them, and hee  
tooke care leaſt they ſhoulde offend God. He  
ſanctified them, and offered burnt offerings Iob. 1  
for them daily. For Iob thought, it may bee  
that my ſonnes haue ſinned, and blaſphe-  
med God in their heartes. Therefore hee  
prayed for them. My ſonnes (ſayth hee) are  
yong and tender, & lacke diſcretion. The wayes  
wherin they walke are ſlippery, they may ſoone  
be deceiued & run into danger. O Lord be thou  
their



their guide, be vnto them a tower of defence, let thy holy spirite goe before them to direct them in all their waies. So mindfull was hee of his children.

Infancie is the first part of our life, and as it were the foundation thereof. Where a vertuous and godly childhood goeth before, there a godly and vertuous age followeth after. Contrariwise, when the fathers are not carefull to teach their children to know God, and to know themselves: when they doe not breed them vp in vertue: nor reprove them when they doe amisse: they become corrupt in their vnderstanding, and abhominable in their doings, boyd of all knowledge, and grace, and of reuerence, or feeling of nature.

V. 13. For this cause also thank we God, without ceasing, that when you receiued of vs the word of the preaching of God, yee receiued it not, as the word of men: but as it is in deede, the word of God, which also worketh in you that belecue.

As the ministers duetie is to teach the word of God, and diuide it aright, without deceite or guile: so ought the people to receiue it with reuerence, and to giue obedience vnto it. But heerein haue wee not power of our selues, our readinesse commeth of God, vlesse it please God to worke within vs, and to remooue the  
baile,

baile, and to mollifie our hearts, whatſoeuer we heare, it mooueth vs not, it helpeth not our vnbeliefe, it bringth vs not to the obedience of Chriſt.

If an earthly prince ſpeake, or ſend meſſage vnto vs, we giue all ſhewe of reuerence, and heare him with all diligence. This word is not of fleſh and blood, it proceedeth not from kings or emperours, or from parlement, or from councils of men: but from God the father and from Jeſus Chriſt. When this word is read, princes and emperours ſtand vp, and lay downe their ſword, and vncouer their head, and bowe their bodie, and do reuerence, becauſe they know it is the word of God, which God himſelfe vttered, that it ſhould be as the dew of heauen to moiſten our ſoules, as a well of water ſpringing vp to euerlaſting life: as a ſauour of life vnto life: and the very power of GOD vnto ſaluation to euery one that beleeueth. Without this word wee can receiue no comfort, we can not ſee the light, nor grow in faith, nor abide in the church of God. It is the word of reconciliation. By it GOD maketh atonement betweene him ſelfe, and the ſonnes of men.

Therefore when the epiſtles, the pſalmes, the chapters, and the goſpel are read in our hearing, let vs remember whole word we doe heare. Let vs thinke thus with our ſelues: theſe are the words of our gracious God. By God  
F openeth



openeth his mouth from heauen aboue. Hee speaketh to mee, that I may bee saved: hee speaketh to me, to keepe me from errour: to comfort me in the aduersities and troubles of this life: and to leade me to the life to come.

What is the cause why so many so little regard the word of God: why they doubt it, and and suspect it: why they are so soone wearie of it, and beare it not that reuerence that belongeth to it: Because they thinke not, neither from whom it commeth, nor with whose blood it is sealed, nor to whose benefite it is written. Let vs not be ashamed to giue place to the word of God, to awake our senses, & to submit them, and our wisdomes and learning, and bodie, and soules vnto it. Let vs not harden our hearts, let vs humble our selues before God, and say, Behold, here am I, let him do to me as seemeth good in his eyes.

2. King. 15

Iohn 13.

Which also worketh in you that beleeue. Whosoever heareth the wordes of God, and doth them not, shall be likened to a foolish man that buildeth his house vpon the sand. If yee know these things (saith Christ) blessed are yee, if ye do them. The same word of God which Paul taught the Thessalonians, which was preached by Peter, and the rest of the apostles to the faithfull, which Christ receiued of his father, and deliuered to his church, is this day by the mercie of God purely, and truely set downe vnto you. By it you are required to amend

amend your liues, and comforted in the promiſes of God to the forgiuenesse of your finnes. If there be any in whom it worketh not this effect: if there be any, which (though they heare it) beleue it not, nor are thereby renued in their mindes: it is a token that they haue not receiued the loue of the truth of the gospel: they despise the word of saluation, and it shall iudge them in that day.

V. 14 For brethren, you are become followers of the church of God, which in Iudea are in Christ Iesus, because ye haue also suffered the same things of your owne country men, euen as they of the Iewes.

15 Who both killed the Lord Iesus, and their owne prophets, and haue persecuted vs, and God they please not, and are contrarie to all men.

16 And forbid vs to preach vnto the Gentiles, that they might be saued, to fulfil their finnes alwaies. For the wrath of God is come on them to the vtmost.

¶ Wherein became they followers: In suffering as they did. This is the badge and cognisance of the sonnes of God. Christ saith, If any man wil come after me, let him deny him selfe, and take vp his crosse daily and follow me. They followed others, not in pleasure



and glory, but in trouble and persecution. For that was the way of the prophets and apostles, and of Christ himselfe.

Esay the prophet was cut in sunder with a Saw. What more cruell death? His bodie was rent, his bowels torne, and yet he not quite dead. In such sort it liked the cruell tormentors to sport themselves. Why what had he done? He was a prophet. They needed no other matter against him. It was enough, that they found him to be a prophet. Hieremie was stoned to death. Wherefore? Because he called the people to repentance, that they might be saued. Because he was a prophet. Amos was slaine with a barre, poore olde man. No reuerence giuen to his gray head, no regard or pittie was taken of him. Wherefore? Because he rebuked iniquitie. Because he was a prophet. Zacharie was slain whē he was in his praiers, and doing sacrifice in the holy place, betweene the entrance and the altar. Wherefore? because he declared the truth: because he was a prophet.

This hath beene the malice and hatred of the deuill. The prince of the darkenesse of this world hath raged so euen from the beginning. By this meanes he hath sought to deface the trueth and glorie of God, and to establishe his owne kingdome in sheading the blood and murdering the saints of God.

The churches of God in Iudea were miserably vexed and afflicted, they were hated of

al men, and counted byworthy of life. Wherefore: because they turned to the true and liuing God, and did beleue in the name of Iesus Christ. Therefore they were stript, spoyled, headed, quartered, drowned, burned, and put to most reprochfull death. Who would become their followers? Who would willingly learne to be so persecuted, and made gazing stockes to all the world: yet this discouraged not the Thessalonians. They were a thousand miles distant from Iudea, but were toynd in fellowship of the gospell, and in brotherly loue vnto them. They heard of their mildenesse and of their constancie, and were stirred vp by their example. They did hearken after them, and were careful for them as for their brethren, and the members of the same bodie.

You haue heard what numbers of late haue beene persecuted and put to death amongst vs. Wherefore: because they turned from idolles to serue God as he hath commaunded, and did put their trust in him. You haue heard how patiently and meekely they went to their death, and what a plentiful harvest God hath raised of their blood. For the death of his saints is pretious in the sight of the Lord. Their blood can not be spent in vaine. We must remember their patience and zeale, and the cause why they suffered. We must not despise, or set light by the gospell of Iesus Christ, for which they so ioyfully gaue their liues.



And it is not enough that we be mindfull of such examples as we haue had at home. We must also carefully consider of other churches abroad. God hath kindled a fire: he will haue it burne. What torments do our brethren daily suffer? What crueltie is deuised daily against them? I speake not of death onely, but of rackings, and wonderfull extremities, more painefull then death. Wherefore are these things done vnto them? Because they are turned to the true and liuing God, and beleene in the name of Iesus Christ. Some they hang by the hands, and drawe vp with a pullie, and binde great weights of lead at their heeles to rent them, and teare their bodies asunder. Some they haue tied vnto great pieces of timber, and haue put fire at the soales of their feet. They haue opened their mouthes, and made them drawe in lawne into their bodie. A thing most cruel, and yet which they haue practised, the manner wherof hath bene thus reported.

They lay it so farre into the mouth, that a mans breath easily draweth it into his bodie, and so it is conueied into the stomake. When it is well settled, then commeth the tormentour and taketh the lawne by the other ende, and raseth it sodainely with such a force, as it seemeth hee doeth plucke out the very heart and entrailes: such a rare and strange kinde of crueltie as is not practised vpon most notorious rebelles and traitours. As for death, fortie or

fiftie at one time haue beene heaped together, and burnt in one fire. They haue set vpon the seruants of God, and compassed the church where they haue asssembled together to pray vnto God, and murdered them in their innocencie, whiles they lifted vp pure hands to God.

The French king, by the counsel of such as hate the gospel of Christ, sent his cruel souldiers, and murdered his subiects at Calois. He ouerthrew their houses, burnt their towne, destroyed man, woman and childe: spoyled their corne, and turned their trees upside downe. He wasted, defaced, and vnepeopled it, not for that they were theeues or rebelles: but because they beleued in the name of Christ. Consider how many are murdered in Flaunders, and in the kingdome of France. They are not so farre from vs, as Iudea from Thessalonica. They ioyne next vnto vs. God is blessed in his saints, and help in all his workes, no crueltie is able to quench his trueth. There is no counsel, which shall preuaile against the Lord. He giueth increase, and placeth children in steede of their fathers. The more are slaine by the enemies, the more spring vp by the working of his spirit. The more are hebd downe, y more multiply. We may not be strangers in this case. It behoueth vs to consider the afflictions of our brethren. They belong vnto vs: we must pray vnto God for them, that he will put an end to their miseries: otherwise, we haue not the



spirit of God, we beare no loue, nor care for his house.

Of your country men. This was the greatest and heaviest part of their troubles. For what a hearts griefe is it to the father; if his sonne rise vp against him: or to the sonne to see his father ready to betray him, and to seeke his blood: Where this is done, he will say, O father I am thy sonne, alas, what haue I done to haue thy displeasure: Death is bitter, but thy displeasure is more bitter than death. It were a cruel thing, that any man should kill an other: what is it then, if thou shouldest kill thine own child: yet if thou be so bent, take my life and spare my conscience: spare my soule, that I may deliuer it vp into his hands that hath giuen it me. I would be obedient vnto thee, thou art my father, but I may not disobey God. He is y<sup>e</sup> father of fathers: he hath said, He that loueth father or mother more than me, he is not worthy of me. It is a miserable case when persecution groweth so hot, that the child is driuen to forsake his father, or the father his child: yet so doth the world blinde many, and satan so possesseth their hearts, that he turns their loue into hatred, and shutteth their senses, and choaketh and dammeth vp the springs of nature. They become so blinde, and so insensible, that they neither feelee their owne flesh, nor know their owne blood. They thinke in so doing they doe God good seruice. They are e-

nemies

enemies to the trueth. They are the enemies of the crosse of Christ: their end is destruction.

And forbid vs to preach vnto the gentiles, that they might be saued. This is the end whereunto the gospel is giuen, that the people should be saued. Saint Paul saith, God will that all men shall be saued, and come to the knowledge of the trueth. Therefore our saviour appointed his apostles to this office of preaching his word, saying: Goe and preach the gospel vnto all nations. Goe vnto the lost sheepe of Israel. He saith, It is not the will of my father that one of these litle ones should perish. Whosoever beleeueth and shall be baptized, shall be saued. Saint James exhorteth the faithfull, Receiue with meeknesse the worde that is graffed in you, which is able to saue your soules. By it wee heare the sweete voyce of our saviour, Come vnto me all ye that trauaile and be heavy laden, and I will refresh you. By it, we heare the mercifull calling of God: Turne vnto me and ye shall be saued: By it we are warned to depart from the companie of such as are enemies to the trueth: and to haue no fellowship with the unfruitfull workes of darkenesse, Saue your selues, saith S. Peter, from this froward generation: By it we are taught to beleue that Iesus Christ is the sonne of God: that his name is Iesus, because he shall saue his people from their sinnes: and that there is not saluati-

1. Tim. 2

Iam. 1

Math. 11

El. 45

Act. 2



on in any other besides him. For faith cometh by hearing, and hearing by the worde of God. This is therefore the duetie of the preacher, to preach vnto the people: that so they may be saued: that they may know the wayes of God, that they may repent them of their sins and be renewed vnto godlinesse.

Who woulde thinke there were any that would hinder the course of the gospel: or forbid to preach it vnto the people: The apostle heere laieth that fault to the Jewes, That they forbid him to preach to the Gentiles. The same fault Christ found in the Scribes and Pharisees, Woe be vnto you interpreters of the law: for yee haue taken away the key of knowledge: yee entered not in your selues, and them that came in yee forbad. Such there haue been alwaies, and such there are now. I say they, why should the people know these thinges: what should they meddle with the scriptures: let them doe their businesse, and applie their occupations. It is not reason, nor fit, that euerie one should be learned. When they thinke they know somewhat, they become proud, and deuise heresies and maintaine them: as if God had not left them to instruct the people: or, as if the holy scriptures, and not the malice of Satan, were the cause of heresies.

But God hath said, Gather the people together: men, and women, and children, and

Luke 11

Deut. 31

and thy stranger that is within thy gates, that they may heare, and that they may learn and feare the Lord your God, and keep and obserue all the wordes of this law. The prophet Dauid thought it meete the people should know the scriptures, therefore said, Blessed is that man whose delight is in the lawe of the Lord, and in that law doth he exercise himselfe day and night. And againe, Wherewith shall a young man redresse his waies? In keeping thy wordes.

When Christ himselfe came first into the world to plant his Church, hee vouchsafed the poore and simple the knowledge of his trueth, and shewed it first vnto them. The first that had tidings of his birth, were not Scribes and pharisees, but a company of poore shepherdes. The first that receiued his gospel and taught it in the world, were not doctors or learned men, but fishers and tol-gatheres, and of base condition. The first that met him with triumph at Jerusalem, & sang Ozanna, were not bishops and priests, but babes and infantes. They that followed him most, and beleued, were not the greatest men of power and pollicie, but such as the Pharisees termed, a cursed people, which knew not the law. The first that tolde the apostles the resurrection of Christ, were not the sagest and wisest men, but two or three seely women. The first that were conuerted to the faith after his resurrection, were not any of the  
great



great learned or otherwise esteemed, & known among the people, but about three thousand poore, sillie, simple men, so base and so out of knowledge, that not one of their names could euer be known.

Why should any man resist the wisdom of God: and denie the people the bread whereon they should feed: the light by which they may safely walke: the hearing and reading of the worde, by which they may be turned to God from idols, to serue the liuing and true God: they haue cruell hartes, and are enemies to the glory of God, and to the saluation of his people, which in such sort denie them the knowledge of the Scriptures.

To fulfill their sinnes alwaies. They haue refused the word of reconciliation, they are not contented that they haue stoned the prophetes, and killed them that were sent to them, but they yet resist the holy gospel, and deuise meanes to keepe all others from the comforte thereof. This is a token of Gods heauy displeasure vpon them, that they repent not of their former euils, but grow worse and worse. When the Scribes and Pharisees seemed to mislike the crueltie of their fathers, and said, if they had been in their daies, they would not haue been partners with them in the bloud of the prophetes: our sauour maketh their hypocrisie known, that heerein they should be like to their fathers, for they should kill and crucifie the

prophets and wise men, and scourge them in their sinagogues, and persecute them from city to city, and said to them: Fullfill ye also the measure of your fathers. The cause of this Mat. 23.  
iudgement of God in giuing ouer the wicked to increase the heape of their sinnes, the Apostle setteth downe to the Romanes, As they regarded not to know God, so God deliuered the Rom. 1  
vp vnto a reprobate mind to do those things which are not conuenient. For so hee sometimes punisheth our sinnes, and suffereth the wicked to heape sinne vpon sinne, that so their damnation may be the greater.

For the wrath of God is come on them to the vtmost. Though God be patient, and long suffering, because hee would haue all men come to repentance: yet in whom his mercie taketh no place to worke their amendment, vpon them he poureth out his wrath and indignation to the vtmost. He meaneth not, that all the whole nation of the Iewes were so cast out of the fauour of God, that neuer any of them shall be saued: for in another place hee saith, Hath God cast away his people? God forbid. For I Rom. 11  
my selfe am an Israelite, of the seede of Abraham, of the tribe of Benjamin, God hath not cast away his people, which hee knew before. But miserable shalbe their end, and a terrible damnation shall they haue, whoeuer withstand the trueth of God, and to the rest of their wickednesse, ioyne such a hatred,  
and



and dispitefull contempt of the pooze, and simple sort of the people : that they keep them from the wholesome wordes of doctrine, and forbid such as are willing to preach vnto them. This is their condemnation, that light came into the world, and they loued darkenesse better than light. They persecute vs (saith saint Paul) and forbid vs to preach vnto the Gentiles, that they might be saued : to fulfill their sinnes alwaies : for the wrath of God is come on them to the vtmost.

V. 17. Forasmuch brethren, as we were kept from you for a season, concerning sight, but not in heart, wee enforced the more to see your face with great desire.

18. Therefore we would haue come vnto you, (I Paul, at least once or twice) but Sathan hindred vs.

He told them before how dearely and tenderly he loued them, exhorting, comforting, and beseeching euery of them, as a father his children. Hee taketh care, least by any meanes they should doubt of his great good will toward them. And therefore doth both witnesse the same, and shewe them through what cause hee hath staied from them. Such a zeale and care had hee ouer the people. O in what case then are they, that are carelesse and make no regard of the people of God : which hunt after many liuings,

things, and bend not themselves to do good: which serue their owne belly, and seeke to be rich, and eate vp the people of God, as if they were bread: They cannot say they haue a desire to see the face of their flocke, and that their heart is with them. Howsoever they find time for other matters, they can neuer take time to know their sheepe, and to doe the worke of their ministerie among them. They care not for them, they thinke not of them. They plant not, they water not, they watch not, they giue no warning of the dangers at hand: they teach them not to denie vngodlinesse & wordly lusts, and to liue soberly, and righteously, and godly in this present world.

It were happie if all such were remooued out of the church of God. They destroy the soules of many, and leade them to destruction by their negligence. What accompt shall they giue vnto God for the soules of their brethren: where shall they stand, or what will they say, when he shall bid them make a strait accompt of their stewardship: this is the practise of Satan. He vseth all meanes to snare vs, and withdraw vs from that blessed hope. Sometimes hee letteth the encrease of the gospel, by raising vp tumults, and disquieting the church of God, and stirring the heartes of such as are in authoritie to persecute by all meanes the teachers of the gospel of Christ. Againe, when God giueth peace and quietnesse to his church,  
he



he leadeth the ouerseers of the people to a forgetfulnesse of their duetie: to seeke the pleasures and delights of this life, and to haue no regard of the worke of the Lord: Such occasions the diuell seeketh, to hinder our saluation, and to withstand the trueth and glorie of God.

V. 19. For what is our hope or ioy or crowne of reioycing? are not euen you yet in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glory and ioy.

The greatest comfort to him that laboureth is, to see that his labour commeth to good effect, and worketh that which he purposed. Hee hath before approoued his diligence and shewed the mercie of God in making his word fruitful, by opening their hearts that it might sinke into them, and take roote in them. Therefore now he exhorteth them to continue stedfast: that so he may present them vnto God, and be partaker with them of euerlasting glory. This ought to bee the care of all such which are ministers, they should seeke aboue all things to bring the people to such perfection of vnderstanding, and to such godlinesse of life, that they may reioyce in their behalfe, and so cheerefully wait for the comming of our Lord Iesus Christ.

## CHAP. III.

**W**Herfore since we could no longer forbear, we thought it good to remaine at Athens alone.

2 And haue sent Timotheus our brother, and minister of God, and our labour fellow in the gospel of Christ, to stablish you, and to comfort you, touching your faith.



**K**nowe your faith in Christ Iesus is many wayes assaulted. The enuious man will take all occasions to some darneil among the Lords corne. He wil seeke to take away the good seede that is sowed in your hearts. You are deare vnto mee. Your woundes are my woundes, and your grieve, my grieve. Therfore, since I my selfe am hindered that I can not come vnto you, to be with you in your afflictions: I send vnto you my fellow labourer in the gospel. I haue but one with me, whom I loue tenderly, and trust him as mine own soule: him I send vnto you. I leaue my selfe destitute, and without a companion, among the infidels, here at Athens in a citie much giuen to idolatrie, and which can not abide the name of Christ. Thus haue I burthened my selfe to releue you, and taken from my selfe to comfort you. I haue beene carelesse of my selfe,



he leadeth the ouerseers of the people to a forgetfulnesse of their duetie: to seeke the pleasures and delights of this life, and to haue no regard of the worke of the Lord. Such occasions the diuell seeketh, to hinder our saluation, and to withstand the trueth and glorie of God.

V. 19. For what is our hope or ioy or crowne of reioycing? are not euen you yet in the presence of our Lord Iesus Christ at his comming?

20 Yea, ye are our glory and ioy.

The greatest comfort to him that laboureth is, to see that his labour commeth to good effect, and worketh that which he purposed. Hee hath before approoued his diligence and shewed the mercie of God in making his word fruitful, by opening their hearts that it might sinke into them, and take roote in them. Therefore now he exhorteth them to continue stedfast: that so he may present them vnto God, and be partaker with them of everlasting glory. This ought to bee the care of all such which are ministers, they should seeke aboue all things to bring the people to such perfection of vnderstanding, and to such godlinesse of life, that they may reioyce in their behalfe, and so cheerefully wait for the comming of our Lord Iesus Christ.

## CHAP. III.

**W**Herfore since we could no longer forbear, we thought it good to remaine at Athens alone.

2 And haue sent Timotheus our brother, and minister of God, and our labour fellow in the gospel of Christ, to stablish you, and to comfort you, touching your faith.



Knowe your faith in Christ Iesus is many wayes assaulted. The enuious man will take all occasions to some darneil among the Lords corne. He wil seeke to take away the good seede that is sowed in your hearts. You are deare vnto mee. Your woundes are my woundes, and your grieffe, my grieffe. Therfore, since I my selfe am hindered that I can not come vnto you, to be with you in your afflictions: I send vnto you my fellow labourer in the gospel. I haue but one with me, whom I loue tenderly, and trust him as mine own soule: him I send vnto you. I leaue my selfe destitute, and without a companion, among the infidels, here at Athens in a citie much giuen to idolatrie, and which can not abide the name of Christ. Thus haue I burthened my selfe to releue you, and taken from my selfe to comfort you. I haue beene carelesse of my selfe,



and carefull for you, and for the church of God, which is among you.

The apostle had sent Timothie to other places, to the Corinthians, and to the Philippians. He alwayes found him constant in faith, and zealous to doe good vnto the saints. And now commendeth him to this congregation, and calleth him brother, a minister of God, and his labour fellow, that so they might conceiue of his great care for them, which sent so worthy a man vnto them: and also that they would esteeme him, and haue him in reputation, to hearken vnto Timothie, and to do in all things as he should direct them.

Such as saint Paul nameth Timothie, should all they be, which are sent vnto the people. They must hold the faith of Christ vnfainedly, and professe it boldly: they must be called and allowed of God to his seruice: and must not be idle, but painfull, and labouring to build vp the house of God, and to gather in his harvest: that they may truely be called the ministers of God, and labourers in the gospel.

They that are called to this seruice, must not thinke it enough, that they serue God, as men of other trades doe. For princes, and all sortes of people owe seruice and homage vnto God, to serue him in holines and righteousness all the dayes of their life. This seruice of godly conuersation and obedience, must ministers also most carefully performe. But the especiall  
seruice,

ſeruiſe, which belongeth to their calling, is to  
 carrie the arke of the couenant befoze their peo-  
 ple, to do their meſſage truely when they are  
 ſent. To teach, to inſtruct, to exhort, to com-  
 fort, to rebuke in ſeaſon and out of ſeaſon : to  
 plant, to weede, to graſſe, to ſhred, to hold vp  
 their hands and to pray for the people. To doe  
 this ſeruiſe for kings, for ſubiects, for rich, for  
 poore, for the wiſe, for the ſimple : for the godly,  
 and for the wicked : to eſtabliſh them, and com-  
 fort them touching their faith.

Paul calleth himſelfe often, The ſeruant of  
 God, & the ſeruant of our Lord Ieſus Chriſt.  
 He reioyceſh in this ſeruiſe, and reckoneth it in  
 part of his glorie. If wee conſider the paines  
 and trauelles, which he tooke, we ſhall know,  
 what diligence all others that are called to the  
 ſame ſeruiſe ought to ſhew. Thus he writeth  
 of himſelf. I am debter both to the Græcians  
 and to the Barbarians, both to the wiſe men,  
 and to the vnwiſe. Therefore as much as lieth  
 in me I am ready to preach the goſpel ſo you  
 alſo that are at Rome. Againe, Though I be  
 free from all men, yet haue I made my ſelfe  
 ſeruant vnto all men, that I might winne  
 the more. And vnto the Iewes I became as a  
 Iew, that I may winne the Iewes : to them  
 that are vnder the lawe, as though I were  
 vnder the lawe, that I may winne them that  
 are vnder the lawe. I am made all things to  
 all men, that I might by all means ſaue ſome.

Rom. 11

1. Cor. 9.



2. Cor. 4

1. Cor. 4.

Againe, We preach not our selues, but Iesus Christ the Lorde, and our selues your seruants for Iesus sake. Againe, We are reuiled and yet we blesse: we are persecuted, and yet suffer it. I serue not my selfe saith he, but God. I serue not to seeke mine owne affections, but to set forth his glorie. Thus in his owne example he teacheth vs, that in the seruice of the church of God, we must indure all pames, and not refuse to follow our calling for any reproch or shame, or villany, which may be wrought against vs by men.

V. 3 That no man shoulde be moued with these afflictions, for yee your selues knowe, that we are appointed thereunto.

Thinke not that you shall enioy the pleasures of this world, if you be the faithfull seruants of Christ. Christ shed his blood for thee, that thou shouldest not refuse to giue thy blood for him. Drinke the cup of bitter gall, whereof Christ beganne to thee. And carry thy crosse, that thou mayest follow him. If thou be ashamed of the crosse, thou art ashamed of Christ: if thou be ashamed of Christ, he will be ashamed of thee before his father in heauen. The crosse cannot hurt thee, for Christ hath sanctified it in his blood. Behold not the sword which striketh thee, but thinke on the crowne of glorie, which thou shalt receiue. Gold is clearer

clearer after it hath beene put into the fire. Be thou gold, and the fierie persecution shall not hurt thee. Let not the feare of death put out thy faith. Trust in the Lord, be strong, and he shall stablish thy heart. Be rooted and built in Christ, and stablished in the faith. Then shall thy heart reioyce, and no man shall take thy ioy from thee.

**V. 4** For verily when wee were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye knew it.

God giueth vs warning to be ready to suffer afflictions for his name. My sonne, if thou wilt come into the seruice of God, stand fast in righteousnesse and feare, and prepare thy soule to temptation. And in the prouerbs: My sonne, refuse not the chastening of the Lord, neither be grieved with his correction. For the Lord correcteth him whom hee loueth, euen as the father the child in whom he delighteth. As many as I loue, I rebuke and chasten, saith Christ. Therefore the apostle telleth the Hebrewes, If you be without correction whereof al are partakers, then are ye bastards, and not sonnes. In the tenth of Matthew our sauour warneth his disciples hereof, Behold I send you as sheepe in the midst of wolues, Thus God schooleth, and

Eccle. 2.

Prou. 3

Reu. 3

Hebr. 12

Mat. 10



nurtereth his people, that so through many tribulations, they may enter to their rest. Frankencense when it is put in the fire, giueth the greater perfume: spice if it be pumed, smelleth the sweeter: the earth when it is tozned by with the plough becommeth more fruitfull: the seed in the ground, after frost and snow, and winter storme springeth the rancker: the nigher the vine is pruned to the stocke, the greater grape it yeeldeth: the grape when it is most pressed and beaten, maketh the sweetest wine: fine golde is the better when it is cast in the fire: rough stones with hewing are squared, and made fit for building: cloth is rent, and cut, that it may be made a garment: linnen is bucked and washed, and wrung, and beaten, and is the fairer. These are familiar examples to shew the benefit and commodity which the children of God receiue by persecution. By it God walbeth and scouerneth his congregation. Wee reioice (saith S. Paul) in tribulations, knowing that tribulation bringeth forth patience, & patience experience, & experience hope, & hope maketh not ashamed. The power of God is made perfect in weaknes. And all things turne vnto good to them that feare the Lord.

Rom. 5

In Ver 6 Euen for this cause, when I could no longer forbear, I sent him that I might knowe of your faith, lest the tempter had tempted you in any sort, and that our labour had

had beene in vaine.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, & that yee haue good remembrance of vs alwayes, desiring to see vs, as we also do you.

7 Therefore, brethren, we had consolation in you, in all our affliction, and necessitie thorough your faith.

8 For now are we aliue, if ye stand fast in the Lord.

9 For what thanks can we recompence to God againe for you, for all the ioy wherewith we reioyce for your sakes before our God?

10 Night and day praying exceedingly, that we might see your face, and might accomplish that which is lacking in your faith.

The apostle continueth in declaring his earnest affection towards them, and how greatly he reioyced to heare of their constancie in the faith, and of their loue and agreement together. For he feared it might haue happened to them, as it had done to others. He preached to the Galathians, but they gaue eare to false apostles, and went backe from that hee had taught them. I am in feare of you (saith he) Galat. 4 lest I haue bestowed on you labour in vaine. And, ye did runne wel, who did let you, that Galat. 5 you did not obey the trueth? it is not of the



persuasion of him that calleth you. The diuill hath bewitched you, and beguiled your eies. Such is the subtiltie and the power of Satan in the childe of disobedience. Iudas was an apostle, equal with Peter, and the other apostles. The deuill entred into his heart, and bewitched him, and then he became the child of destruction. Iulian the apostata, was a christian, and a reader in the church, but became an enemy of Christ, and when he was stricken in the field by myracle from heauen, he threw vp his blood in defiance of Christ: so had the deuill bewitched him, and changed his heart to wickednesse. It might haue bin that their weaknesse should in like sort haue beene ouercome, when the tempter tempted them. And so the golde which he had left with them might haue bin turned into dross, and the light into darknesse, and the kingdome of God taken away from them. For then had his labour beene in vaine, and they had receiued the word to their owne damnation. For it had beene better for them not to haue known the way of righteousness, then after they haue knowne it, to turne from the holy commaundement giuen vnto them.

The deuill is the tempter. His strength and practise is not alwayes by force of armes, but by subtille persuasions and other sleights. He resoneth with Eue, why she would not taste of the apple, which was sweete, pleasant, & delicate.

licate. Telleth þy poor woman: God did nothing but mocke her. For God knew, what day they should eate thereof, their eies should be opened, and they should know as much as God. Hee came to Christ, and said, Command that these stones be made bread, and cast thy self down, if thou be sonne of God: then thou shalt be worshipped, and taken for a great Prophet. He tempted Dauid after this sort, why wilt thou serue God? he hath aduanced thine enemies, and hath forsaken thee, and left thee in miserie, I fretted (saith Dauid) at the foolish: These are the wicked, yet prosper they alway and encrease in riches. Certainly I haue censed my heart in vaine, and washed my handes in innocencie, for daily haue I been punished, and chastened euerie morning. Mine heart was vexed: so foolish was I and ignorant. I was a beast before thee. He tempted Iob the faithfull seruant of God, and tolde him, that he was righteous and holy, and gaue almes in vaine: that God had no regard to his prayers, and would not heare.

Psal. 73

This tempter waiteth all occasions to draw vs from our faith, and steadfastnesse in the Lorde. Yet is he neuer so busie, as when anie persecution is raised against the trueth. Then is he in his ruffe. Then playeth he his part, and leaueth nothing vndone, whereby hee may mooue vs to forsake the trueth. Wilt thou (saith hee) be so foolish to loose thy life, and knowest



knowest not wherefoze ⁊ art thou wiser than thy forefathers ⁊ Why shouldest not thou be contented to doe as thy father, and mother, and friends, and kinsfolkes: thinkest thou they haue not as good care of their soules, as thou hast of thine ⁊ wilt thou make them pagans and infidels ⁊ doest thou thinke they are damned ⁊ be wise, and cast not thy selfe away. If lesch is fraile, life is sweete, death is dreadfull, but to die in the fire, to be burned aliuie, to see thy armes, and thy legges quite burnt from thy bodie, and that yet thou canst not die, this is most terrible, thou canst neuer abide it.

Beholde so many kings, and princes, noble men, cardinals bishops, doctors, and learned men, and whole kingdomes and countries of the contrarie opinion. Be not wilfull. Thinke not thy selfe wiser than all the world. What were it for thee to come to the Church, and to shew thy selfe obedient, and to doe, as others doe ⁊ It is a small matter to looke vp, and holde vp thy handes at the sacring. If it be an offence, thou shalt be excused, because thou art forced to doe it by authoritie. God is mercifull, he will forgive thee. Thus and thus doth Satan tempt vs, and sifteth vs, to leade vs from our stedfastnesse. These deuises hee practised of late daies before our eyes, with manie constant professors of Christian Religion, but through the mightie power of G O D, they quenched all his fierie darteres, and tho-  
rough

rough many tribulations entered into glorie.

Thanks be to God, which doth make vs able through his grace, not onely to beleue in him, but also to suffer for his sake. He is faithful, and will not suffer vs to be tempted aboue that we are able, but will euen giue the issue with the temptation, that wee may be able to beare it. He hath bidden vs call vppon him, in the day of trouble, and hee will deliuer vs.

Commit thy way vnto the Lord, and trust in him (saith the Prophet) and he shal bring it to passe. I haue set the Lord alwaies before mee, for he is at my right hand: therefore I shall not slide. And againe, The Lord is with mee: Therefore I will not feare what man can doe vnto mee. It is better to trust in the Lord, than to haue confidence in princes.

Psal. 37

Psal. 16

Psal. 118

When our Sauour foretold his Disciples of the troubles to come, hee also maketh comfort to them of the strength, and the helpe which they shall receiue of G D D, saying: when they deliuer you vp, take no thought how, or what ye shall speake: for it shall be giuen you in that houre, what yee shall say: He telleth them by whom they shall be persecuted: Yee shall be betraied also of your parents, and of your brethren, and kinsemen, and friendes. And in what sort: They shall lay hands on you, and persecute you, and deliuer

Math. 10

Luke 21



Mat. 10

liuer you to the synagogues, and into prisons, and bring you before kings and rulers. And for what cause? For my names sake. Then what the godly in this case must doe. Feare them not. He that endureth to the end shall be saued.

Luke 21

Last of all, hee promiseth to be with them and to strengthen them. This shall turne to you for a testimoniall. Lay it vp therefore in your heartes, that you premeditate not what ye shall answer. For I will giue you mouth and wisdom, where-against all your aduersaries shall not be able to speake, nor resist.

Thus were the things spoken of long before, which we haue seene lately done. Whosoever will set downe the storie thereof, now they are passed, must needes declare it in the manner as it was forespoken. Their owne kinsfolkes and friendes betraied many, and brought them to the bishops, who deliuered them into prisons for the name of Christ, and for the loue of his trueth. The blessed witnesses or martyrs of God, feared not, but endured. Many were simple, yong men, yong maidens, men & women of great age, laboring men, & men of occupations. Yet God gaue them such a mouth, and such wisdom, as all their aduersaries were not able to speake against it nor resist it. Who readeth that scripture diligently, and considereth this storie of our time aduisedly, cannot but confesse

confesse that the light of Gods gospel is come among vs, and that we are they vpon whom the latter end of the worlde is come, and in whom he doth shew forth the great might of his power.

Therefore such temptations as sathan vseth cannot make the name of God fall from his anker-holde. His hope is safely laid vp in his breast. Hee knoweth in whom hee putteth his trust, and therefore saith: I presume not of knowledge. I esteeme not to know any thing, saue Christ Iesus, and him crucified. I beleue not in my fathers, I reuerence them and loue them, but I beleue only in God. I feare not the sworde, I feare not what man can doe vnto mee: but I feare him, that can kill my body and soule. It is better for me to abide the fire, and lose my life, that I may liue for euer, than to denie God for safeguard of my life, and be cast into hel fire. If there be so many partakers of their errors, and so few that cleaue to the trueth: the multitude of them shall not saue me: and it is no triall of Gods trueth, whether it be receiued of many, or of few. Cardinals and bishops, and doctors may be wise, and learned. So were Annas and Caiaphas, the high priestes, and scribes and pharisees which did put to death the Lorde of glory. I dare not doe ill, because other men do it. I may not tempt God. My conscience is truly assured by Gods word what is idolatrie, and



and the dishonour of God. If I should come into the church, and make such shew as you advise me, and be partaker with Idolaters, I should do hurt to others in mine euill example. I should doe against mine owne conscience which woulde be a heauy witnesse against me both whiles I liue in this worlde, and in the dreadfull day of iudgement.

V. 11. Now God himselfe, euen our father and our Lord Iesus Christ, guide our iourney vnto you.

12. And the Lord increase you, and make you abound in loue one toward another, and toward all men, euen as wee doe toward you.

13. To make your heartes stable, and vblamable in holinesse before God euen our father, at the comming of our Lorde Iesus Christ, with his saints.

I haue planted you, you are my children, whom I haue begotten in Christ. I loue you, and haue care ouer you. I haue an exceeding desire to see your face. But Sathan hath withstood my purpose, and found meanes to keepe me from you. I commit my voyage to God: if it please him, that I may come vnto you, to reioyce with you, and comfort you. Wee knoweth what is good for mee, and what is profitable for you. The cause is his owne. Hee will

doe all thinges to his glorie. Wee will tread  
 Sathan vnder our feete. We cannot pur-  
 poſe, and diſpoſe of our ſelues. I knowe,  
 that the way of man is not in himſelfe, ney-  
 ther is it in man to walke and to direct his  
 ſteps.

Iere. 18

The Lord increaſe you, in all godlineſſe,  
 that you may abound more and more, euen as  
 you haue heard of vs, how you ought to walke.  
 You are but a little flocke, God increaſe your  
 number, and make all them partakers of his  
 kingdome with you, which heare of your faith  
 and conuerſation in Chriſt.

To make your hearts ſtable and vnblama-  
 ble. That nothing mooue you or trouble you:  
 that your heartes and conſciences bee quiet:  
 that you may ſtand vpright, and ſhewe your  
 ſelues in great confidence before his iudge-  
 ment ſeate: that when you ſhall ſee Gods  
 hand ſtretched out, and his plagues prepared  
 againſt the wicked, you be not afraid. This is  
 the hauē of reſt, whereto no man cometh  
 but hee that hath a quiet conſcience, this is the  
 tabernacle of the higheſt, wherein they ſhall  
 dwell, this is the holy mountaine, whercin  
 they ſhall reſt, that walke vprightly, and worke  
 righteousneſſe, and ſpeake the trueth in their  
 heart.

Here let vs conſider the rages and tempeſts  
 of a troubled minde, and of an vnquiet conſci-  
 ence: which knoweth that God is an auenger  
 of



of all wickednesse, and that death is the due reward of sinne: which acknowledgeth himselfe to be a sinner, and findeth no way how hee shall escape hell fire. This man when hee thinketh with himselfe of these things, hee cannot but be amazed and disquieted aboue measure. The sound of the trumpet is euer in his eares, hee heareth the voice of the Iudge, saying: stand forth sinner: now declare howe thou hast vsed thy body, giue a reckoning of thy whole life. Then his conscience beginneth to quake and tremble. Then he needeth no witnesse to accuse him, nor iudge to condemne him. Hee is both witnesse and iudge against himselfe.

The danger hereof may somewhat appeare, in those which are taken, and prisoned, and arraigned before a Iudge. When hee knoweth himselfe guiltie, heareth the euidence prooued against him, seeth the Iudge seuerer to deale iustice without mercie, and therefore is assured of death: what grieve and torment feeleth hee at heart: what would hee not giue: what would hee not do to escape the danger?

But the danger whereunto God iudgeth vs is greater. And the maner of his iudgement is straiter. Here the Iudge may be deceiued, he is but a man: but there God is the Iudge, who is the searcher of the heart and reines, and no man shall be hid from his heate. Where nothing can be done without euidence, without witnessses, and proofe: before God, hee that  
hath

hath offended shall accuse himselfe. This is the case of conscience. It selfe is witnesse, it selfe calleth for iudgement to condemnation. His conscience shall make the sinner say, I haue offended against God : I haue despised his word, and would not giue eare to learne it. I would not knowe the time of Gods mercie, and of my visitation : I liued in fornication : and committed theft : and kept wrongfully other mens goodes : I was disobedient to parents : nourished not my children in the feare of God : kept not my heart from doing iniquitie : I abused my goods, my wittes, my senses, and the good grace of God : I haue sinned against heauen, and against God, and am not worthy to be called his sonne : the wrath of God is worthily fallen vpon me : hel fire is my meede : the mercie of God can not saue me, for my sin is greater, then that it can be forgiuen. Mine owne heart and conscience, heauen and earth, the angels and archangelles, God himselfe, and Christ the redeemer of thē that beleue in him, are against me : I can not cast mine eyes to any place, but euer I see my damnation before me. Then doth he tremble with agony, and stand in feare. His heart dasheth and beateth, as the waues of the sea. He feeleth uproare, warre, lightning, thunder, death, and hell in his heart: he shall flee when no man followeth him. Hee shall say to the hilles and rockes, fall on mee, and hide me from the presence of him that sit-



teth on the throne, and from the wrath of the lamb. Such is the terrour of an vnquiet mind. Though all the Princes in the world would ioyne themselves to do it. The wicked can neuer enioy peace. God keepe vs farre from such agonies, and giue vs pure hearts, and clear consciences.

## CHAP. IIII.

**A**ND furthermore we beseech you brethren, and exhort you in the Lord Iesus, that ye increase more and more, as yce haue receiued of vs, how ye ought to walk and to please God.

2 For ye know what commaundements we gaue you by the Lord Iesus.



**W**E commaund you not, nor vse any force, but intreate you with all patience and meekenesse, that ye will loue your owne soules, and thinke and do those things which please

God. You are they to whom the promise was made. God hath called you out of darkenesse into his maruellous light. Hee hath not dealt so with euery nation, neither haue they knownen his iudgements.

We come not to you in our own name. We haue charge to preach the gospel to all nations. Therefore we speake vnto you in the name of

our Lord Iesus Christ. We shew you the way that you may walke in it: we declare vnto you the wil of God, that you may be saued. For yet wil the Lord wait that hee may haue mercie vpon you, & therefore wil he be exalted, that he may haue cōpassion vpon you, saith the prophet Esay. We haue opened to you that whole treasure of Gods mercie. We haue lead you to the throne of grace, & made you see the lamb of God that taketh away the sinnes of the worlde. We haue preached vnto you the remission and forgiveness of your sins through his name. If you haue heard vs, and beleue, you shal be saued. If any man preach vnto you otherwise the that you haue receiued, let him be accursed.

Esay 30

How ye ought to walke and please God. It is not enough that ye beleue: We must also walk and liue according to knowledge. This is the will of God. For we are his workman- ship created in Christ Iesus to good works, which God hath ordained that wee shoulde walke in them. For the grace of God hath appeared, that bringeth saluatiō vnto all mē, and teacheth vs that we should liue soberly, & righteously, & godly in this life. Looking for the blessed hope, and appearing of the glory of the mighty God, and of our Saviour Iesus Christ. In this sort hath our teaching bin among you. That you might shew forth your faith by your workes: that it auaileth you nothing to say you haue faith, if ye haue no workes,

Ephc. 2

Tit. 2



Math. 7

bicause the faith that hath no woorkes, is dead. This we are taught by the words of our Lord Iesus, he saith, Not euery one that saith vn- to me, Lord, Lord, shal enter into the king- dome of heauen, but he that doth my fathers will that is in heauen. Againe, Euerie tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. The seruant that knoweth his maisters wil, and doeth it not, shalbe beaten with many stripes. Thus hath our Lord comaunded vs to be like our fa- ther which is in heauen: to let our light so shine before men, that they may see our good woorks. Thus the Apostle taught: Thus the church of God this day teacheth. It requireth faith, as the instrument, & meanes to apply the merites and passion of Iesus Christ for our saluation: and good woorkes as frutes, & witnesses of our faith. Whosoever learneth aright & beleeueth the gospell as he ought, groweth, & goeth for- ward from vertue to vertue. If he were igno- rant before, he commeth therby to knowledge. If he were weake, he groweth in strength. If hee were wicked hee turneth vnto godlinesse.

V. 3. For this is the will of God, euen your holinesse, and that yee should abstaine from fornication.

4. That euerie one of you should knowe how to possesse his vessell in holinesse and honour.

God

God requireth true and unfained holinesse. Wash you, saith the Prophet Esay, make you  
Esa. 2.  
cleane, take away the euill of your woorkes, from before mine eyes, cease to doe ill. This is the commaundement of God, that so wee shoulde bee partakers of his heavenly nature. As hee which hath called you is holy, so be ye holie in all manner of conuersation, sayth  
1. Pet. 1.  
Saint Peter.

Abstaine from fornication. Nothing so much hindreth true holinesse as fornication, uncleannesse, wantonnesse, and such like. Euerie sinne that a man dooth, is without the bodie, but hee that committeth fornication, sinneth against his owne bodie. God is the auenger of such. He will iudge the adulterers, and fornicatours. Be not deceiued: Neither fornicatours, nor adulterers, nor wantons, nor buggerers, shall inherite the kingdome of heauen.

Knowe to possesse his vessel. That is, his bodie. And the bodie is the temple of the holy ghost, as he sayth to the Corinthians. And therefore glorifie God in your bodie, and in your spirit: for they are Gods. In this bodie wee shall rise out of our graue, and appeare before the iudgement seat of God: in this bodie wee shall sit vpon the twelue trybes. God shall crowne it with glorie and honour. Keepe this vessel cleane, it is precious, keepe it in honor, keepe it in holinesse. Make not the member  
1 Cor. 6.



of Christ, a member of the deuil. Shame not your bodies, shame not your selues,

V. 5 And not in the lust of concupiscence, euen as the Gentiles which knowe not God.

Giue not your selues ouer to filthie affecti-  
ons, as the horse and mule which haue no vn-  
derstanding, and, as the Gentiles which haue  
no feare of Gods iudgement. Their heart, and  
minde is vncleane. They know not God, they  
know not themselves. They know not the dif-  
ference of this life, and of the life to come.  
Therefore they know not sinne, or if they know  
it, they refraine it not, but follow the lustes of  
their corrupt nature, and giue themselves to  
wantounesse, to worke all vncleannesse, euen  
with greedinesse. Thus the apostle setteth  
downe, what is the fruite of ignorance, and  
whereto a man groweth, that knoweth not  
God. That deuotion therefore, which some  
say is the daughter of ignorance, hath no like-  
nesse with true holinesse. For this is life eter-  
nall, saith Christ, that they know thee to be  
the onely very God, and whom thou hast  
sent Iesus Christ,

10 n 17

V. 6. That no man oppresse or defraud  
his brother in any matter, for the Lorde is  
an auenger of all such things, as wee haue  
also tolde you before time, and testified.

Let

Let no man defraud his brother, neither by false weight, nor by false measure, nor by lying words. Let your measures, and weights, and words be true : let your gaires be iust & true, that God may blesse them. His blessing will make you rich, and whatsoeuer he blesteth not, shall waste and consume, and do you no good. Do vnto others as you would they should doe vnto you. This is true dealing and byright.

If thou speake more then is true, if thou take more then thy ware is woorth, thy conscience knoweth it is none of thine. God will destroy al the workers of iniquitie. He that delighteth in sinne, hateth his owne soule. The mouth that accustometh to lie, slaieth the soule.

Defraud not thy brother : he is thy brother, whether he be rich or poore : he is thy brother, and the sonne of God. Wilt thou do wrong to thy brother : wilt thou oppresse the son of God, and that euen in the sight of God : God is his father, he will not leaue it unpunished in thee. If he be simple & vnskilful, abuse not his simplicitie. God is the god of righteousness. Deale iustly, that thine owne conscience accuse thee not. Teach not thy sonnes nor thy seruants to deceiue others, and to gaine by wickednes. After they haue learned of thee to deceiue others, they will deceiue thee also. Iob prayed daily for his children. Be thou also carefull that thy children and seruants deceiue no man, nor hurt any. These sinnes shall be layed to thy charge.



Prou. 20

Agge. 1

Why askest thou of God, that he wil feed thee, and giue thee thy daily bread, and waitest not vpon his will, but feedest vpon the bread of iniquitie: This meate will not nourish thee, this wealth will not stand by thee, for God will not prosper it. The wiseman saith, The bread of deceit is sweete to a man, but afterward his mouth shal be filled with grauell. Ill gotten goods haue an ill ende. God hath saide by the prophet Aggeus, Yee haue sown much, but you haue brought in little: Yee brought it home, and I did blowe vpon it. We haue examples heereof daily. We haue seene great heaps of wealth sodainely blown away, and consumed to nothing: great houses decayed, and the hope of the wicked quite ouerthrowen.

Here wil I speake somewhat of the vnhappy trade of Usurie, because therein standeth the most miserable, and shamefull deceiuing of the brethren. I wil not speake all that may be said, for it would be too long and ouerwearisome. I will haue regard of that shall be agreeable, and profitable, and behoueful for you to heare. And that you may the better consider heereof, and see the whole matter of vsurie, I will shew you first, what vsurie is: then, whence it springeth, and what are the causes of Usurie: thirdly, what cometh of it, what hurt it worketh vnto the common wealth: and I wil lay forth such reasons, as may make any good man abhorre it: then I will declare what the holy Fathers,

and

and the apostles and martyres, and Christ, and God himselfe haue thought and spoken of vsurie.

Many simple men knowe not what is vsurie, nor neuer heard of the name of it. The world were happy, if no man knew it. For euill things doe lesse harme when they be most vnknown. Pestilences, and plagues are not known, but with great miserie. But that you may learne to know it, and the more to abhorre it, this it is.

Usurie is a kinde of lending of money, or corne, or oyle, or wine, or of any other thing, wherein, vpon couenant and bargaine, wee receiue againe the whole principall, which wee deliuered, and somewhat more, for the vse and occuppying of the same. As if I lend a hundred pound, and for it couenant to receiue a hundred and fve pounds, or any other summe, greater then was the summe which I did lend. This is that which we call vsurie. Such a kinde of bargaining as no good man or godly man euer vsed. Such a kinde of bargaining as all men that feared Gods iudgement haue alwaies abhorred and condemned. It is filthy gaines, and a worke of darkenesse. It is a monster in nature: the ouerthrow of mightie kingdomes, the destruction of flourishing states, the decay of wealthy cities, the plagues of the world, and the misery of the people. It is theft, it is the murdering of our brethren, it is the curse of God,



Prou. 20

Agge. 1

Why askest thou of God, that he wil feed thee, and giue thee thy daily bread, and waitest not vpon his will, but feedest vpon the bread of iniquitie: This meate will not nourish thee, this wealth will not stand by thee, for God will not prosper it. The wiseman saith, The bread of deceit is sweete to a man, but afterward his mouth shal be filled with grauell. Ill gotten goods haue an ill ende. God hath saide by the prophet Aggeus, Yee haue sown much, but you haue brought in little: Yee brought it home, and I did blowe vpon it. We haue examples heereof daily. We haue seene great heaps of wealth sodainely blowen away, and consumed to nothing: great houses decayed, and the hope of the wicked quite ouerthrowen.

Here wil I speake somewhat of the vnhappy trade of Usurie, because therein standeth the most miserable, and shamefull deceiuing of the brethren. I wil not speake all that may be said, for it would be too long and ouerwearisome. I will haue regard of that shall be agreeable, and profitable, and behoueful for you to heare. And that you may the better consider hereof, and see the whole matter of vsurie, I will shew you first, what vsurie is: then, whence it springeth, and what are the causes of Usurie: thirdly, what commeth of it, what hurt it worketh vnto the common wealth: and I wil lay forth such reasons, as may make any good man abhorre it: then I will declare what the holy Fathers, and

and the apostles and martyres, and Christ, and God himselſe haue thought and ſpoken of vſurie.

Many ſimple men knowe not what is vſurie, nor neuer heard of the name of it. The world were happy, if no man knew it. For euill things doe leſſe harme when they be moſt vnknown. Peſtilences, and plagues are not known, but with great miſerie. But that you may learne to know it, and the moze to abhorre it, this it is.

Uſurie is a kinde of lending of money, or corne, or oyle, or wine, or of any other thing, wherein, vpon couenant and bargaine, wee receiue againe the whole principall, which wee deliuered, and ſomewhat moze, for the vſe and occuppying of the ſame. As if I lend a hundred pound, and for it couenant to receiue a hundred and five pounds, or any other ſumme, greater then was the ſumme which I did lend. This is that which we call vſurie. Such a kinde of bargaining as no good man or godly man euer vſed. Such a kinde of bargaining as all men that feared Gods iudgement haue alwaies abhorred and condemned. It is filthy gaine, and a worke of darkeneſſe. It is a monſter in nature: the ouerthrow of mightie kingdomes, the deſtruction of flourishing ſtates, the decay of wealthy cities, the plagues of the world, and the miſery of the people. It is theft, it is the murdering of our brethren, it is the curſe of God,



God, and the curse of the people. This is vsurie. By these signes and tokens you may knowe it: for wheresoeuer it raigneth al those mischiefes ensue. But howe and howe many wayes it may be wrought, I will not declare. It were horrible to heare: and I come now to reprove vsurie, and not to teach it.

Let vs see then what is the cause hereof, and whence it groweth, who is the mother, the nurse, or the breeder of vsurie. For it groweth not euery where, nor amongst all men. Many hate it, and detest it, and had rather die, then liue of such spoile. It is not of God, for God straitly forbiddeth it. Neither is it found amongst the children of God: for loue seeketh not her owne profite, but to doe good vnto her neighbour.

Whence then springeth vsurie? Soone shewed: euen thence whence theft, murther, adulterie, the plagues, and destruction of the people do spring. All these are the workes of the deuill, and the workes of the flesh. Christ telleth the Pharises, You are of your father the deuill, and the lusts of your father you will do. Euen so may it truely be said to the vsurer, thou art of thy father the deuill, and the lust of thy father thou wilt doe, and therefore thou hast pleasure in his workes. The deuill entred into the heart of Iudas, and put in him this greedinesse, and conetousnesse of gaine, for which hee was content to sell his Master.

Iudas

Judas heart was the shop, the deuill was the  
 foreman to worke in it. Saint Paul saith, They 1. Tim. 6  
 that wil be rich, fal into tentation & snares,  
 and into many foolish and noisome lustes,  
 which drown men into perdition & destru-  
 ction. For the desire of mony is the roote of  
 euill. And saint Iohn saith, Whosoever com- 1. Iohn 3  
 mitteth hane is of the deuill. Thus we see,  
 that the deuill is the planter, and the father of  
 vsurie.

Couetousnesse, desire of money, vn-  
 satiable greedinesse, deceitfulnesse, vn-  
 mercifulnesse, iniurie, oppression, extortion, contempt of God,  
 hatred to the brethren, & hatred of all men, are  
 the nurces and breeders of vsurie. It springeth  
 from Sathan, and groweth, and is watered,  
 and fed and nourished by these cruel and dam-  
 nable monsters.

Let vs see further what are the fruits which  
 come of vsurie. For perhappes it doeth some  
 good, and you may thinke, that many are the  
 better for it. These therefore are the fruites.  
 It dissolueth the knot and fellowship of man-  
 kinde: it hardeneth mans heart: It ma-  
 keth men vnnaturall, and bereaueth them  
 of charitie and loue to their dearest friends.  
 It breedeth miserie, and prouoketh the wrath  
 of G D from heauen. It consumeth rich  
 men, it eateth vp the poore, it maketh banke-  
 rupts, and vndoeth many householdes. The  
 poore occupiers are driuen to flee, their wiues  
 are



are left alone, their children are helpleffe, and  
 driuen to begge their bread, through the vn-  
 mercifull dealing of the couetous vsurer.

Psal. 54

When Dauid laieth out the wickednesse of  
 the country where he was persecuted, he laieth  
 of them, *Non defecit Vsurā & dolus in plateis*  
*eorum*, Vsurie and deceit departeth not from  
 their streetes, one seeketh to spoile and eate  
 vp an other. These are the commodities and  
 the fruits of vsurie. Such is vsurie in the mid-  
 dest of a citie, and such good it worketh, as  
 fire doth, when it is set to the roofof a house,  
 or as the plague doth, when it is taken to the  
 midst of the body and toucheth the heart.

Wee haue heard whence vsurie springeth,  
 and what hurt it doeth. Which, whosoever  
 considereth, may finde cause enough to loathe  
 it, and forsake it. One asked of Cato, What it  
 was to commit vsurie. What it is it (saith he  
 againe) to kill a man? He that is an vsurer,  
 is a murtherer. The same Cato saith, Our fa-  
 thers punished a thiefe, with paiment of the  
 double of that hee had taken, but the vsurer  
 was alwayes condemned to pay foure times  
 the valew. They were wise men: they thought  
 that an vsurer was much worse then a thiefe.

For a thiefe is driuen by extremity and need:  
 the vsurer is rich and hath no need. The thiefe  
 stealeth in corners, and in places where he may  
 be vnknown: the vsurer openly and boldly at  
 all times, and in any place. The thiefe, to re-  
 lieue

lieue his wife and children: the vsurer to ſpoile his neighbour, and to vndoe his wife and children. The thiefe ſtealeth from the rich, which haue enough: the vsurer from the poore that hath nothing. The thiefe fleeth, and will be ſeene no more: the vsurer ſtandeth by it, continueth, and ſtealeth ſtill: day and night, ſleeping and waking, hee alwayes ſtealeth. The thiefe repenteth of his deede, hee knoweth hee hath done wrong, and is ſorie for it: the vsurer thinketh it is his owne, that it is well gotten, and neuer repenteth, nor ſorroweth, but defendeth, and maintaineth his ſinne impudently. The thiefe, if he escape, many times becometh profitable to his countrey, and beſtoweth himſelfe painefully in ſome trade of life: the vsurer leaueth his merchandiſe, forſaketh his husbandry, giueth himſelfe to nothing, whereby his countrey may haue benefite. The thiefe is ſatiſfied at the length: the vsurer hath neuer enough. The belly of the wicked ſhall neuer be filled. As the ſea is neuer filled with water, though all the ſtreames of the world runne into it: ſo the greedineſſe of an vsurer is neuer ſatiſfied, though hee doe gaine neuer ſo vnreaſonably. The ſea is profitable: the vsurer is hurtful and dangerous. By the ſea we may paſſe and come ſafely to the hauē, but no man paſſeth by vſurie without loſſe or ſhippe-wracke.

Now heare what the godly and learned fathers



thers of the Church haue thought of vsurie. No doubt they were godly men, and wrote heereof, as God had inspired them, and as others befoze them had done. Augustine saith,

*Aug. Mace-* *Quid dicam de vsuris, quas ipse leges, &c.*  
*don. Epi. 54.*

What shal I speak of vsury, wherof the laws and Iudges require that restitution be made? Is he more cruell which stealeth something away from the rich man, or he that killeth a poore man with vsurie? Marke this, an vsurer saith Augustine, is cruell. Why? he killeth. Whome? the poore man, whom in charitie he is bound to relieue.

*Lib. de Tob.*  
*cap. 3.*

Ambrose hereof saith, *Vsuras soluit, qui vitu indiget, an quicquam grauius? &c.* He that lacketh wherewith to keepe life, paieth you vsurie. What heauier case may there be? hee seeketh to be healed, and you poison him: he asketh you bread, and you giue him a knife: he desireth you to set him at libertie, & you bring him to further bondage. And againe,

*Ibid. cap. 15*

Thou vsurer growest welthy by other mens heauines: thou makest gaines of their teares & weeping: thou art fed with their hunger: thou coynest thy mony of the skins of those men whom thou destroyest: how thinkest thou thy selfe to be rich, and yet beggest an almes of him that is poore? And the same father saith further, *Ab hoc vsuram exige, quem non sit crimen occidere.* Whomsoeuer it is lawfull to kill, thou maiest lend him thy money

money to vsurie. For hee that taketh vsurie, killeth without a sword. These be holy fathers, and worthy of credit: they shew vs, that vsurie is as bad as to kil and murther a man wilfully.

Chrysostome likewise, *In his sensibilibus pecunijs prohibuit ne quis vsuram acciperet, &c.*

Hom. 41. in  
18. genes.

God hath forbidden that no man shall take vsurie, in this sensible, or common money. Why? because either of them is much hindered. He that oweth mony is made poorer, & he that lendeth it, by this kind of enriching himseife, encreaseth the number of his sins.

Againe he saith, *Sicut fermentum modicum quod mittitur in multam farinam totam consersionem corrumpit, &c.* Euen as a litle leauen leaveneth the whole lump of dowe, euen so vsurie whē it commeth into any mans house, draweth al his substance, and changeth it into debt.

Hom. 12. in  
5. Mat.

He that is an vsurer, wisheth y<sup>e</sup> al others may lack & come to him and borow of him: that al o-  
ther may lose, so that he may haue gain. Therefore our olde forefathers so much abhorred this trade, as they thoght an vsurer vnworthy to liue in y<sup>e</sup> company of christian mē: they excommunicated him. They suffered not an vsurer to be a witnes in matters of law. They suffered him not to make a testament, & to bestow his goods by wil. Whē an vsurer died, they wold not suffer him to be buried in places appointed for the burial of christians. So highly did they dislike  
this



this vnnmercifull spoiling, and deceiuing our brethren.

But what speake I of the antient fathers of the Church: there was neuer any religion, nor sect, nor state, nor degree, nor profession of men, but they haue disliked it. Philosophers, Greekes, Latines, Lawyers, Diuines, Catholiques, Heretikes, all tongues and nations haue euer thought an vsurer as dangerous as a thiefe. The very sense of nature proueth it to be so. If the stones could speake, they would say as much.

Luke 6

Therefore our sauiour saith, Do good and lend, looking for nothing againe. He saith not, lend, and looke not for your principall againe. But looke for no gaine thereby, looke not to receiue more then thine owne for the vse and occupying of it. Defraud not an other: thou wouldest not another should defraud thee. Oppresse him not, haue pittie on his wife and children: thou wouldest not haue thy wife and children vndone. In Leuiticus God saith, If

Leuit. 25

thy brother bee impouerished and fallen in decay, thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God that thy brother may liue with thee. God saith, thou shalt take no vsurie. And hee hath power and authoritie to commaund. And in Exoduss

Exod. 22

If thou lend money to my people to the poore with thee, thou shalt not be as an vsurer vnto him, ye shal not oppresse him with  
•vsurie.

vsurie. Shew them mercie for my sake, they are my people. I can enrich him, I can impoverish thee. I set vp, and throw downe whom I will. When thy neighbour needeth thy help, and seeketh comfort at thy hands, afflict him not as an enemy, oppresse him not like a tirant.

Ezechiel the Prophet setteth downe the wrath of God against vsurers, Hee that hath giuen forth his mony vpon vsury, or hath taken increase, shal he liue? hee shall not liue saith the Lord. He shal perish in his own sinne, his blood shall be vpon his head. Therefore when he reckoneth the offences of Ierusalem, and declareth the heauy plagues that are prepared against that wicked citie, he saith, Thou hast taken vsurie and increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me saith the Lord God. Beholde therefore I haue smitten mine handes vpon the couetousnesse that thou hast vsed. Thou hast doone iniury to my people, that thou mightest make thine owne gaine. Thy wrongs and oppressions done by vsurie rise vp into heauen, therfore I will gather thee, & blow the fire of my wrath vpon thee, saith the Lord.

Thus hath God spoken, euen the Lorde of heauen and earth, which can scatter thy golde in the winde, and blowe it to nothing. Thus he speaketh to thee, that hearest, and readest his word, which knowest that his will is, thou shouldest not lend thy money to vsurie. Thou

I

doest



doest oppresse (saith he.) Whom? Thy brother for whome Christ boughsated to shed his blood. And what brother? Him that was poore, which came to thee for neede, to seeke thy helpe. How? Wickedly, closely, falsely, craftily, deceitfully, like an hypocrite, vnder colour to do him good. Wherewith? With thy mony, thy gold, and siluer, which God hath giuen thee to relieue the poore and needie withal.

God hath saide, thou shalt not take vsurie, and what art thou that despisest the voice of the Lord? Whose wordes wilt thou heare, that wilt not heare the wordes of God? Remember the wordes, you can not forget them. Thou shalt not take vsurie of thy brother, he is poore and fallen in decay: thou shalt not be an vsurer vnto him: thou shalt not oppresse him with vsurie. For it is crueltie, and abomination in the sight of God: therefore wil God powre out his wrath, and consume the vsurer: he shall not enter into the tabernacle of the Highest, hee shal haue no part in the kingdom of Christ, & of God, but shal be cast into the outward darknes.

But some will say, all kindes of vsurie are not forbidden. There may bee cases where vsurie may stand with reason and equitie. And herein they say so much as by wit may be deuised, to paint out a foule and vgly idoll, and to shadowe themselves in manifest and open wickednes. Whatsoeuer God saith, yet this or this kind of vsurie, say they, which is done in this or

this

this sort, is not forbidden. It profiteth the common wealth, it relieueth great numbers. The poore should otherwise perish, no man woulde lend them.

By like good reason, there are some that defend theft, and murther, they say, there may be some case, where it is lawfull to kill or to steale: for God willed the Hebrewes to rob the Egyptians, and Abraham to kill his owne sonne Isaac. In these cases their robberie and the killing of his sonne were lawfull. So say they. Euen so by like reason doe some of our countrimen maintaine concubines, curtizans, and brothell houses, and stand in defence of open stews. They are (say they) for the benefit of the countrey: they do keepe men from more dangerous inconuenience: take them away, it will be worse. Although God say, There shall be no whoore of the daughters of Israel, neither shall there be a whoore keeper of the sonnes of Israel: yet these men say all manner of whoredome is not forbidden. In these and these cases it is not amisse for to allowe it.

Deut. 23.

God said to Saul, Go and strike Amalek, 1. Sam. 15 and destroy yee all that pertaineth to them, and haue no compassion on them, but slay both man and woman, both infant and suckling, both ox and sheepe, both camel and asse. So strait & precise was Gods commandement. Forth marcheth Saul, setteth vpon his enemies,



enemies, God assisteth him, and giueth him the victorie. When he tooke Agag prisoner, and sawe him to be a goodly tall gentleman, he had pitie on him, and saued him aliue. And the best and fairest of the sheepe and oxen, and other cattel, he did not destroy, although he knewe wel, that God had commanded him to kill man and beast, euery one without exception. Then came Samuel vnto him, and saide, Oh why hast thou not done as thou wert commanded? Here let vs marke the wicked answer of Saul, in defence of his wilfull disobedience. It had bin great pittie to haue slaine Agag so comely and tall a gentleman. I haue taken him, and keep him prisoner. And if I should haue destroyed this goodly cattle, they had come to nothing. It was better to saue them, for the vittailing of my souldiours: and the fairest of them may be offered in sacrifice. So brake hee the commandement of God vnder pretence of doing honor to God.

But Samuel saide, hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice. And to disobey his holy will, is to renounce and forsake him.

So may we say to the vsurer. Thou hast deuised cases, and colours to hide thy shame, but what regarde hath God to thy cases? what careth he for thy reasons? The Lord would haue

haue moze pleasure, if when thou hearest his voyce thou wouldest obey him. For what is thy deuice against the counsell and ordinance of God? What bolde presumption is it for a mortall man to controll the commaundements of the immortall God, and to weigh his heavenly wisdom in the ballaunce of humane foolishnesse? When God saith, thou shalt not take vsurie, what creature of God art thou, which canst take vsurie? When God maketh it vnlawfull, what art thou, oh man, that sayest, It is lawfull? This is a token of a desperate minde. It is found true in thee, that Paul saide, the loue of money is the roote of all ill. Thou art so giuen ouer vnto the wicked mammon, that thou carest not to do the will of God.

Willfulnesse and presumption, are tokens that such men are impudent, and past shame. Hee that offendeth of simplicitie, may finde mercie. But they which of pride and boldnesse doe goe against the knownen trueth, and doe that thing which they knowe to be euill, and deuise shiftes to colour that, which all reason, and learning, of God, and men, and nature it selfe haue condemned, they are fallen into temptation and snares, and into foolish lusses which doe drowne them in destruction.

God is the Lorde. Wee are but seruants: he hath made vs, and not we our selues: we



are but as clay in his handes : wee can not repeale the lawe that God hath established : wee must obey it. We may not do the things that seeme good in our owne eyes, they may deceiue vs : but we must do whatsoeuer God biddeth vs to do, and forsake to doe those things which he forbiddeth. Thus much for an entrie to those, which can bring so good reasons, for so ill a matter.

1. Pet. 4

Many defend their vsurie, by that libertie which they thinke they haue, to vse their goods in such sort, as seemeth best to themselves, and is most to their owne aduantage. May I not, say they, doe with mine owne goodes what I will: this would they not say, if they were of him, which hath saide by his holy apostle, Let euery man, as hee hath receiued the gift, so minister the same one to another, as good disposers of the manifold grace of God. It is the lawe of nature, that no man abuse the things that are his, to the hurt and hindrance of an other. May a man take his owne dagger, and therewith commit murder: or may a man take of his owne fire, and therewith burne his neighbours house: He that saide, Thou shalt not kill, hath also saide, Thou shalt not steale: thou shalt not commit vsurie: thou shalt not defraud thy brother in bargaining. Hee is not vnrighteous, that hee will iudge the murderer, and will not condemne the vsurer.

In that day the vsurer shall knowe whose mony it was wherewith he defrauded his brother. His mony shall not helpe him, hee shall haue no shift to conuey himself from the wrath of God: hee and his money shall perish together.

But the vsurer will say: The poore man came to me, I was not in haste to seeke him. He mooued his case to me. I tooke pittie of him, and lent him mony. Since then he and all his haue bene the better. Here you shall see the great kindnesse and pitifull heart of this rich vsurer. Hee draweth his purse, giueth out his goodes and helpeth the poore, and the poore is much eased by him: but alas what help is this: euen such as he findeth, that in the midst of his fit of an ague drinketh a great draught of cold water. No doubt he is refreshed & cooled, and for that present time much the better. But after a while when his heaues renue, the heat increaseth: his heart panteth, his pulse beateth, his mouth is drie, his tongue burneth: hee is more terribly tormented then euer before. So fareth it with him that borroweth money vpon vsurie. He looketh in his hand, and seeth somewhat. It is not his owne: yet is he refreshed therewith, and much eased. The yeare passeth, the day of payment draweth on, the creditor calleth for money: then, then the heats and fits, and agonies beginne to grow. Then must pot and pan trudge to redeem this body. Then



hee feeleth more cruell torments then euer before.

Thus doeth the gentle vsurer helpe to relieue the poore in time of his necessitie : as if a man would cure a sore finger by cutting off the arme : or as if he would cure the blemish of the eie sight, by the pulling out the eies : or as if he would quench thirst by giuing poison to drinke : or as if to saue one from drowning in a boisterous tempest, he would cast him ouer the boat into the sea.

The Scorpion embraceth a man sweetely with his legs, but in the meane while striketh him deadly with his taile. His face looketh amiably, his taile poisoneth. So an vsurer looketh faire, and giueth good wordes : but at the end he vndoeth.

Who is stung by an Adder, he perceiueth no hurt : but feeleth a gentle beating of his veines with some delight, whereat hee reioyceth. After this he falleth into a slumber : then the popson workeith, ouercommeth him, and killeth him. Euen so he that borroweth vpon vsurie, findeth himselfe wonderfully amended, and reioyceth : but hee is stoong, and hath a deadly stroke. The popson will growe ouer him, he shall die in a slumber, and be vndone before he is aware. So necessarie is an vsurer for to relieue the poore and needie, as rust is to help yron, and as the moath is to help a garment : it eateth him through from one side to another.

another. Therefore saith Ambrose, *Talia sunt vestra diuites beneficia. Minus datis, & plus ex-igitis. Talis humanitas, vt spoliatis etiam dum subuenitis.* *Lib. de Thol. ca. 13.* Such are the benefits that you rich men bestowe: you giue out little, and require much againe. Such is your kindnesse, that you vndoe them whom yee helpe. And thus much of the ease that poore men finde in borrowing vpon vsurie. They are bitten and stung, and eaten vp and deuoured by it. Most men confesse that this kinde of vsurie is forbidden, because it relieueth not, but spoileth and consumeth. God take the liking of it out of all mens hearts, then shall they be the better able to iudge of the other sorts, which they yet think allowable.

What if one rich man lend money vnto an other? What if a merchant take money to vsurie of a merchant, and both be the better, and both be gainers? Heere is no sting nor biting. What shal we thinke of this? What if a thiefe or pyrate take vsurie of a pyrate or a thiefe, and both bee partakers of the gaine, and bee both of them holpen? Let no man mislike the comparison. For, as I saide before, a pyrate or a thiefe is not so noyfull as an vsurer. Heere, say you, hee that lendeth is a gainer, and hee that borroweth is a gainer. It doth good vnto both. If both be gainers, who is the looser? For vsurie neuer passeth without working losse. Take this as a rule, there  
is



is neuer vsurie without losse.

Here I pray you to lend me your mindes, and consider what I say. A merchant taketh vp of his neighbour a hundred poundes, and must answer againe a hundred and ten pound. He bestoweth it all in corne, and buyeth for his hundred poundes a hundred quarters of corne. He sendeth it to the market, the people haue neede of it, and buy it. If he solde it for eight groats a bushell, hee might make vp his hundred poundes, and be a gainer. But vnlesse he make vp a hundred and tenne poundes to discharge his vsurie, he must needes be a loser and vndone. But vndone he will not be: he wil rather vndoe many others. Therefore he setteth price at thre shillings the bushell, and so maketh his money, and payeth the vsurer, and saueth himselfe, and is no loser. Who then payeth the tenne poundes? who is the loser any man may see. The poore people which buy the corne, they finde it, and feele it in euery morsell they eate. Thus, if the Merchant borrower bee not hindered by the vsurer: yet the people that do buy his wares are plagued. Thus it is no hard matter to finde, that howsoeuer vsurie bee vsed, it is alwaies dangerous, and beguileth the people, and is therefore the distruction and ouerthrow of the commonwealth.

But, saith he, why shoulde I not make money to peeple me gaines, as wel as my wares?

I lend my shoppe for a yeare, or two or three, so many peeces of veluet, sattins, taffata, grograine, chamblet, hollandes, &c. And for the vse hee shall pay mee by the yeare fourtie pounds, and in the ende restore me my shop, so many peeces of veluet, &c. so long, so broad, of the same making, so good, so fine as were the other. This, saith he, is lawfull, therefore the other is lawfull.

No, no, this is not lawfull. It is not lawfull so to set out thy shoppe. It is vsurie, it is forbidden. But he that taketh the shoppe shall be a gainer: who shall be the looser then? they that buy the wares must needes buy at the dearer price. Wee may not allowe one ill thing by the allowance of an other. Wee shoulde rather say, vsurie taken vpon wares, is not lawfull, therefore vsurie for bare money is lesse lawfull. Hierome vpon Exechiel saith: *Pu-* Lib. 6. in 18.  
Exech.  
*tant quidam vsuram tantum esse in pecunia, quod prouidens Scriptura diuina, omni rei aufert superabundantiam, vt plus non accipias, quam dedisti.* Some thinke there is no vsurie, but in money. This did the holie Scripture foresee, and therefore taketh away the encrease or gaines in any manner of thing: and requirereth that thou receiue no more, then thou diddest deliuer.

An occupier wareth olde, his occupping is done. He hath in stocke two hundred pounds: he commeth to a pongman, wise, of good credit,  
and



and of honest dealing, and saith, I giue thee this money freely, it shall be thine for euer, vpon this condition: that thou giue me twentie markes by the yeare during my life. This may be done, it is no vsurie. Wherefore? It is a plaine gift with a condition. The principall is gone from me for euer: I haue no right vnto it, it is none of mine. If I die to morrow before I receiue any peny, my executors cannot claime any thing. But in vsurie it is otherwise, The vsurer requireth his whole summe again, and somewhat more for the vse and occupying. Therefore this is a gift, and not vsurie.

Againe, I lend my neighbour twentie poundes vntill a day. Hee hath it freely and friendly without any vsurie. Yet I say to him, neighbour you must needes keepe day, for the next day after I must discharge a pame I stand bound for payment. I haue no more but this, which you borrowe. If I misse, I forfeit fise poundes. I pray you bee carefull for it. The day commeth, my neighbour commeth not: I do lacke my money, and because I lacke it, I loose fise poundes. He commeth afterward and offereth me mine owne money. Then say I, neighbour, I haue lost fise poundes by your negligence and slacknesse, I hope you wil not suffer me to be a loser for my gentlenesse. This is Interest, it is no vsurie.

Heere by the way, you may learne wherefore it is called Interest, because you may say,

*Interfuit*

*Interfuit mea habuisse.* It behoued me, it stood me vpon to haue it, and now by your default I sustaine losse. It is good to knowe the one from the other. This kinde of dealing is Interest, and not vsurie. In vsurie I seeke to be a gainer: in Interest, I seeke onely to be no looser, gaine or profit I seeke none. And hereof I may lawfully seeke to bee answered: it standeth with equitie and conscience, and good reason. This is Interest, and no vsurie, that a man who requireth no gaine, should seeke to saue himselfe harmelesse.

Beare patiently with mee, if I bee long. My desire is, you should vnderstand this whole matter, and be able to know one thing from another. That so no man may accuse his vsurie by name of Interest: and others be not offended, nor reckon all men to be vsurers, which lend forth their mony, or any waies dispose of their stocke.

A poore orphan left in his cradle, hath a hundred pounds stocke. This stocke may bee put out to vsurie. And the vsurie is allowed. This is a deede of charitie, it is no vsurie, as shal appeare. For if the hundred poundes should lie still without encrease, and be bestowed from yeare to yeare to the vse of the child, the whole stocke would be spent, before the childe should come to yeares. But if the stocke be put to occupying, and into an honest mans hands, something will grow to the reliefe of the orphan, and  
pet



yet his stocke remaine whole. This is charitie to relieue the infant, that can not relieue himselfe. The like is, in vsing the stocke of a man that hath not his wits, and is not able to dispose of his goods. Or if a merchant by sicknesse or maim, or any other hinderance, be not able to follow his busines, hee desireth an other to vse, and occupie for him, and to doe with his stocke, as it were his own, only to maintaine him with the encrease thereof. This is not vsurie. Why? Bicause he that taketh the stocke of the orphan, or of the mad man, or of the diseased merchant, is not bound to answer all aduentures, and casualties that happen. As if to like vse I take a stocke in cattell, and they die without my default: or a stocke in money or wares, and the wares be burned by fire, or the money stollen without my default, I am not bound to answer the principall: therefore it is no vsurie.

But he that taketh money to vsurie, whether hee gaine or loose, or whatsoeuer happen vnto him, he must answer the whole stocke he borrowed. And this is it that vndoeth so many, and maketh them bankrupts. But this happeneth not in this case. Hee that occupieth the orphans money or stocke, is charged only to vse it as his owne, and no otherwise. If it perish or decay, or miscarry without his default, he is not bound to answer it. Therefore, as I said, it is no vsurie.

Yet say they further for defence of vsurie. It

is

is suffered in other countries, in France, Spain, Italie, Rome, &c. the lawes permit it. And what lawe doeth suffer it: I trowe not the law of God, for that lawe straitly forbiddeth it. But what speake I of the lawe of God: The ciuil law condemneth vsurie, the canon lawe condemneth it, the temporall lawe condemneth it, and the lawe of nature condemneth it. And howe is that sufferable by any lawe, that by so many lawes is condemned: Or how is he worthy to liue among men, that despiseth the authoritie of so many lawes: Or what wil you iudge of that man that will bee tempered and ordered by no law: neither by ciuile, nor by canon, nor by temporall, nor by law of nature, nor by law of men, nor by law of God. I say not, howe may we thinke him to be a man of God: But how may we think such a one to be a man: For it is the part and duetie of a man to be ruled by law and reason.

But it is euery where, and therefore to be suffered. Too true, that it is common euerie where. Would God it were false. It vndoeth all the world. So the deuil is euery where, and suffered: so are the stewes suffered in France, Spaine, Italie, Lombardie, Naples, Venice, and in Rome. Rome is called the holie citie, the most holie hath his seate there, and yet suffereth he the stewes in Rome. So were the Cananites among the people of God and suffered. But they were as goades in their sides,



sides, and as thornes in their eyes. As these were suffered, and as the stews are suffered, and as the deuill is suffered: so, and no otherwise are vsurers. Such good, and no better do they. For they are the children of the deuill: their houses be the shops, wherein the deuill doth his worke of mischiefe. They be Canaanites, and enemies of Gods people. They be goads in our sides, and sharp thornes and prickles in our eies. God grant that the lawe may espie them, and the people abhorre them, and they may repent and loathe their wickednes.

Some other are bold to take authorizty for  
 Marth. 25 vsurie from Christ himselfe. He saith, The kingdome of heauen, is as a man that going into a strange countrey, called his seruants, and deliuered to them his goodes, and vnto one he gaue fīue talents, and to another two, and to another one. And said vnto them, occupy vntil I come. The first did so, the second accordingly. They increased his stocke, and are commended for their vsurie. The third wrapt his talent in a napkin, and kept it together. His master returned, and chid him, and  
 Luke 19 said: Wherefore gauest not thou my mony into the banke, that at my comming I might haue required it with vantage? Therefore vsurie is allowed by the mouth of Christ. The two first are commended, not for any thing els, but for the gaine they made by vsury. The third is rated and rebuked, not for theft, nor adultery,

tery, but because he laide not out his stocke to vsurie.

What, and is vsurie allowed: and allowed by the witnesse of Christ: how can that be: for Christ, as we heard before doth plainly forbid it. How is it then: what is the meaning of this parable: This it is. When Christ deliuered his gospel vnto his disciples, hee gaue them charge to be diligent, and to multiplie, and encrease the number of them that should beleue. To this purpose he saith, be as carefull in this businesse for the glorie of God, and the saluation of your brethren, as worldly wise men shew themselves in seeking wicked mammon. Behold the vsurers, they occupy their stocke, and make it growe, and so of five pounds make ten, and of ten make twenty pounds, and so they become rich. So deale you in the gifts and knowledge that God hath bestowed on you, giue the to the exchangers, put them out to vsurie, encrease the Lords stocke. If they bee dilligent and faithfull in the things of this world, howe much more ought you to bee so, in heauenlie things:

This therefore is the meaning. Couetous men, and the children of this world be wise in their generation. You are the children of light, be you also wise, and doe you so likewise in your office and seruice, as you see them do. So he saith, Behold the foules of heauen, learne Marth. 6 how the lilies of the field grow. What of  
K
this:



this: the lilies are but grasse: the foules of the ayre are but birdes. The mercie of God in his prouidence and care, wherein hee giueth vs all things needefull, is made plaine by example of these, and thereby our distrust and ouermuch carefulnesse reprooued. So doth Christ speake this parable of the vsurer, that as he is diligent in doing ill, so we should be painefull and ready to do well.

But shall vsurie therefore be lawfull, because Christ draweth a comparison, or maketh an example by an vsurer? If it were so, wee should doe many things otherwise then well. For in the scriptures we are oftentimes required to take example of those things which are ill. In the sixteenth of Luke Christ biddeth his disciples take example of the vnfaithful steward, to be prouident and careful as he was. Doeth he therefore commend the falsehoode of the steward? or shall falsehoode therefore bee lawfull? S. Paul saith, The day of the Lord shall come, euen as a thiefe in the night. Is theft therefore lawfull? S. James saith, The deuils beleue and tremble, take example of the deuils. They beleue, but their bare, vaine, and dead faith, in which they can doe no good, can not serue them. Euen so shall not your faith if it be dead, and boyd of all good workes, saue you. God himselfe to reprooue the vnthankfulnesse and forgetfulnesse of his people, which did so often forsake him, and followed Baal

1. Theff. 5

James 2

Baal and Astaroth, saith in this manner vnto them: What nation did euer forsake their gods? Doeth hee in this speech approue, that the idolles of the heathen are gods? or because God taketh example of idolatrie, shall idolatry therefore be lawfull? he biddeth his seruants to be as faithfull and willing, and ready to serue him the God of heauen and earth, as the Gentiles were in seruice of their idolles, the works of their owne handes. As God did will the Israelites to take example of the Idolaters: And as Christ biddeth take example of the false steward, and as Iames of the deuils: so is this parable an example of that which is commendable: that is, the diligence of the seruantes: vsurie is no more allowed by this, then idolatrie and falsehood and the deuill is by the other.

Some will say, I haue no trade to liue by, I must needes giue my money to vsurie, or else I must beg. This is it that I spake of. This sheweth that despaire and mistrust in the providence of God, is the mother of vsurie. If this were cause why hee shoulde be an vsurer, if this be wel spoken for the defence of his wickednesse, why may not the thiefe, or the bawd, or the iuchanter by like answer excuse themselves, and stand in defence of their doings? August. therefore saith, *Audent etiam funerato-* In Ps. 128.  
*res dicere, nō habeo aliud vnde viuam, &c.* The vsurers are bolde to say, they haue no other trade wherby to liue. So wil the thief tel me,



when I take him in his theft. So will hee say that breaketh into other mē's houses. So will the bawde say that buieth yoong maidens to vse them to filthines. So will the wicked inchanter that selleth his sinne. If we reprove any of all these they will answer, that this is their maintenance, and that they haue not any other way to liue. But Augustine saith, *Quasi non hoc ipsum in illis maximè puniendum est, quia artem nequitiae delegerunt vnde viuerent, & inde se volunt pascere, vnde offendant eum à quo omnes pascuntur.* As if they were not therefore most worthy to be punished, because they haue chosen a trade of wickednes to liue by: and wil maintaine themselves by that thing, wherwith they displease him, by whom all are maintained. Howe much better would it be with them, if they did serue God truly in such place & calling, wherin they might most set forth his glorie, and do such things as should be profitable to themselves and others.

The seruant of God knoweth, there is no want to those that feare him. Hee knoweth the Lord hath care ouer him, and therefore casteth his care vpon the Lord. He saith as the Prophet, The Lord is my shepheard, I shal want nothing. And, The Lord is the defender of my life, of whome then shall I be afraide? I trusted in thee, O Lord, and saide, thou art my God. My times are in thy hand.

Thus much I thought expedient to speake  
of

Psal. 23

Psal. 27

Psal. 31

of the loathsome and foule trade of vsurie. I do not knowe what fruit wil growe thereby, and what it will worke in your hearts. If it please God, it may do that good that I wish. I haue done my duty. I call God for a record vnto my soule, I haue not deceiued you. I haue spoken vnto you the trueth. If I be deceiued in this matter, O God, thou hast deceiued me. Thy word is plaine. Thou saiest, Thou shalt take no vsury, thou saiest, He that taketh increase shal not liue. What am I, that I should hide the words of my God, or keep them backe from the hearing of his people? The learned old fathers haue taught vs, it is no more lawfull to take vsurie of our brother, then it is to kill our brother. They that be of God, heare this, and consider it, and haue a care that they displease him not. But the wicked that are no whit moued, and care not what God saith, but cast his word behind them, which haue eies and see not, and eares, yet heare not: because they are filthie, they shall be filthie still. Their greedie desire shal increase to their confusion, and as their mony increaseth, so shal they increase the heaps of their sinnes. Pardon me if I haue bin long, or vehement. Of those that are vsurers I aske no pardon.

I heare, that there are certaine in this citie, which wallow wretchedly in this filthinesse, without repentance. I giue them warning in the hearing of you all, and in the presence of



God, that they forsake that cruel and detestable sinne. If otherwise, they continue therein, I wil open their shame, and denounce excommunication against them, and publish their names in this place before you al: that you may know them & abhorre them, as the plagues and monsters of the world: that if they be past all feare of God, they may yet repent and amend for worldly shame.

Tell me, thou wretched wight of the world, thou unkinde creature which art past all sense and feeling of God, which knowest the will of God, and dost the contrarie: howe darest thou come into the church? It is the church of that God, which hath saide: Thou shalt take no vsurie. And thou knowest he hath so said. How darest thou reade, or heare the worde of God? It is the word of that God, which condemneth vsurie. And thou knowest, hee doeth condemne it. How darest thou come into the companie of thy brethren? Usurie is the plague, and destruction and vndoing of thy brethren. And this thou knowest. Howe darest thou looke vpon thy children? Thou makest the wrath of God fall downe from heauen vpon them. Thy iniquitie shall be punished in them vnto the third and fourth generation. This thou knowest. How darest thou looke vp into heauen? Thou hast no dwelling there: thou shalt haue no place in the tabernacle of the Highest. This thou knowest. Because thou robbest the poore,  
deceivest

deceiueſt the ſimple, and eateſt vp the widowes houſes: therefore ſhall thy children bee naked, and begge their bread: therefore ſhalt thou and thy riches periſh together.

But Chriſt ſaith, The houre ſhall come, Iohn 5  
and now is, when the dead ſhall heare the voice of the ſonne of God, and they that heare it ſhall liue. Zacheus was a receiuer of tribute, and was rich, when hee receiued Ieſus to abide in his houſe: He ſtoode forth, Luke 9  
and ſaide vnto the Lorde, Beholde Lorde, the halfe of my goodes I giue to the poore: and if I haue taken from any man by forged cauillation, I reſtore him foure folde. Then Ieſus ſaide vnto him. This day ſaluation is come into this houſe, forasmuch as hee alſo is become the ſonne of Abraham. God may make his word work ſo in the hearts of vſurers, that they may alſo receiue Ieſus and forſake vſurie, and reſtore foure folde, if they haue deceiued any, and ſo may alſo receiue ſaluation. Let vs increaſe in that vſurie which is to the glorie of God. He hath giuen vs knowledge, and many excellent graces. Let vs put them forth, let vs occupie that talent which he hath left vs. He wil returne: the day of his comming is at hand. He wil require his talents, we muſt anſwer them. Let vs reſtore them with encrease, that our ſeruiſe may be allowed, and wee receiued into his tabernacle,



V. 7. For God hath not called vs vnto vncleannesse, but vnto holinesse.

8 He therefore that dispiseth these things, despiseth not man, but God, who hath euen giuen you his holy spirit.

Let euery man possesse his vessell in holines and honour, for this is the will of God: hereto are ye called, I am the Lord your God, saith he, be sanctified therefore, and be holie, for I am holy. So our Saviour to his disciples, Be ye mercifull as your father also is mercifull. Unmercifulnesse, crueltie, vncleannesse, fornication, vsurie, and such like, are not of God. They answer not their calling that commit any maner of sinne, If any man therefore purge himselfe from these, hee shall be a vessell vnto honour, sanctified and meete for the Lord.

It behoueth euery man when he is in secret and alone, to bethinke himselfe whereto God hath called him. The magistrate, thus, I am called to doe iustice, to be mercifull to the widow, to haue pittie vpon the fatherlesse. I am the minister of God for the wealth of them that do wel: and to take vengeance on him that doth euill. The minister and preacher, thus, I haue charge giuen me to leade the people of God to the way of righteousness, I am called to do the worke of an Euangelist, to preach the word in season and out of season, to shewe the people their

Leuit. 11

Luke 6

2. Tim. 2

their offences, and to reprove them with al earnestnesse, to teach them that they deny all ungodlinesse, and turne wholly vnto God, for necessity is laide vpon me: and woe is me if I preach not the gospel. The subiect must thus thinke with himselfe, I owe obedience to my soueraigne, I must be subiect, not because of wrath onely, but also for conscience sake. If I resist, I resist the ordinance of God, and shall receiue to my selfe damnation. 1. Cor. 4

It behoueth al men, when they feeble themselves led to any euil purpose, to bethink themselves: Alas what meane I? Why should I do it? This is not the will of God: God hath not called me to vncleannes, but vnto holines. God is my God. I am his creature, I must serue him with my heart. The eyes of the Lord are ouer the righteous, and his eares open to their prayers: but the face of the Lord is vpon them that do euill.

He therefore that despiseth these things, despiseth not man, but God. Alas, what are we? We are but vnprofitable seruants: we are the voice of a crier in the wilderness: by vs it hath pleased God, to make his name known through al the world: we are your brethren and your seruants for Christes sake: we are your helpers, by whom ye are called to the faith: we preach not our selues, but Iesus Christ: we speake vnto you in the name of God. If you despise vs in doing this seruice towards you,  
you



you despise not vs, but you despise God, who hath sent vs, and God can in due time auenge your vnthankfulnesse.

Who hath giuen you his holy spirit. You haue receiued the spirit of wisdom and vnderstanding. You know these things are true, you cannot deny them. If you shal now offend, you shall offend against Gods spirit, which is giuen vnto you.

V. 9. But as touching brotherly loue, you neede not that I write vnto you: for yee are taught of God to loue one an other.

Loue is the bond of vnitie, of perfection, of knowledge, of wisdom, and of all godlinesse. Paul the more to set forth the sweetenesse, and comfort thereof, calleth it, brotherly loue. Brethren are bound to loue one another. God, and nature, and bringing vp, doe binde them. Many brethren haue endangered themselues, to saue their brethren. It were a monster in nature, that one brother shoulde kill an other. You are all brethren, and haue one father, euen God. How then can you hate and trouble your brethren: Hereto Christ calleth vs, A newe commaundement giue I you, that yee loue one an other: as I haue loued you, that ye also loue one an other. By this shall all men know that ye are my disciples, if yee haue loue one to another. Hereof the prophet Dauid saith, Behold, how good and how comelie

John 13

Psal. 133

lie a thing it is, brethren to dwell euen together. There is peace, there is comfort, there is heauen, there is God himselfe among them. This is the duetie of the children of God, to loue together, as the partes & members of one bodie, as brethren, & as the sons of one father.

Heere let vs consider one great disorder among vs that are christians. If an action or matter at law growe betweene man and man, then forthwith is the bond of brotherly loue broken. They are no longer friends. If hee stand against him in sute of law, he wil haue no more to doe with him, will not pray with him, nor drinke in his company, nor talke together with him. Whēsoeuer he seeth him, his hart riseth at him, as if he did see his enemy: this shuld not be so, it is a disorder in christian behauiour.

Nert after the gospel, the law is the greatest comfort that God hath giuen to the sonnes of men. It remedieth iniuries, and giueth to euerie man that is his. He that goeth to a iudge, goeth to him that is the minister of iustice, and that sits in the roome of God to doe right. For the seate of iustice, is the seate of God. If there were no lawe to be ministred, but euery man might do what he would, & reckon all his own, whatsoeuer hee could get or come by: what a life would it be: howe shuld any man be master of that he hath: who can imagine what iniuries, cruelties, murders, & streams of blood would follow: thanks be to God, who in mer-  
cie



tie hath giuen vs a law, and iustice to guide vs by.

Let vs be content to seeke help at this lawe without wrath or malice, let vs come to it, as wee would come vnto our father. Let vs aske counsell at it, as we would at the mouth of God. As euery man thinks it lawful to vse his own, or to require his owne: so let euery man be content to leaue that he holdeth, when lawe saith, it is none of his. The law is no breach of charity, it is the bond and knot to keep men in loue. A sonne may attempt lawe with his father, yet doe it in such duetie as becommeth a sonne. A subiect may attempt lawe with his prince, and yet loue and reuerence his prince as it becommeth. Who vseth the lawe otherwise, doeth abuse it. All strife and contention must be laide aside.

Loue may auoide wrong, loue may require right, loue may stand forth, and seeke defence before a Iudge. Loue is patient, and gentle, it enuieth not, it doth not boast it selfe, it is not puffed vp, it disdaineth not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquitie, but it reioyceth in the trueth. It suffereth all things, it beleueth all things, it hopeth all things, it endureth all things. Such is the nature of loue, such it is, wheresoeuer it is, when it seeketh right, when it defendeth it selfe against chalenge of doing wrong.

V. 10. Yea, and that thing verily you do vnto all the brethren which are throughout al Macedonia: but, we beseech you brethren. that you increase more and more.

You loue the brethren, not onelie those that are with you, and whome you knowe: but all, whatsoeuer they be, and in what place soeuer, though ye knowe them not. Some loue none but such as are of their sort, and deuotion, and sect, and folowship. If any be of an other mind, than they are of, they can not loue them. This loue is not of God, it is carnall, and proceedeth but frō the flesh. Whosoever carrieth the name of Christ, is our brother, we must loue him for Christs sake. Christian loue doeth loue those that are enemies, and do not loue vs: it blesteth them that speake ill of vs, and prayeth for them that persecute vs.

Oh that these wordes of Paul might truely be spoken of vs, As touching brotherly loue, we neede not write vnto you. Oh that God would touch our hearts with his holie spirit, that we were all so knit together, and loued one another, as hee hath commaunded vs. Then should we feelee that peace that passeth all vnderstanding: then would it appeare how ioyful a thing it were for brethren to dwell together in vnitie: then should wee taste of the comfort of the sonnes of God. And alas, what is our life, or what is our profession without loue? What  
is



1. Cor. 13 is the sunne without light? What is the fire without heate? Though I speake with the tongues of men, and of Angels (saith the apostle) and haue not loue: I am as sounding brasle, or as a tinckling cimball. And though I had the gift of prophecie, and knew all secrets, and al knowledge, yea, if I had al faith, so that I could remooue mountaines, and had not loue, I were nothing.

1. Cor. 4 That you increase more and more. Men of this worlde seeke to increase in their wealth and riches. They neuer thinke their store so great, but it may abide to haue more laide to it. Wicked men stand not at a stay, they cease not to do it, they heape sinne vpon sinne, and drawe iniquitie with cords of vanitie, and sinne with cart ropes, vntill they come to the heighth, and extremitie of wickednesse. Doe you encrease in euery thing that is good. The kingdom of God is not in worde, but in power. A childe that stayeth at one stature, and neuer groweth bigger, is a monster. The ground that prospereth not, and is not fruitfull, is cursed. The tree that is barren, and proueth not, is cut downe. This must all knowe, men, and women, and babes, and infants. They must all walke on still in the way of godlinesse, and encrease, and goe forward therein. Unlesse we goe forward, we slippe backe. If wee were wearie to do the worke of God, God will forsake vs.

V. 11. And

V. 11. And that yee studie to be quiet, and to meddle with your owne busines, and to worke with your owne hands, as we commaunded you.

12 That ye may behaue your selues honestly towards them that are without, and that nothing be lacking vnto you.

Let no man among you, be a busie bodie in other mens matters. Be not eares droppers, and hearkening what is saide or done in your neighbours house. Wide eares and long tonges dwell together. They that loue to heare all that may be tolde them, do also loue to blab out all they heare.

Study to be quiet, and meddle with your owne busines. The church of God, is as the body of man. In a mans body euery part hath his seuerall office, the arme, the leg, the hand, & foote do that whereto they are appointed: and doing the same, they liue together in peace: but if the arme would take in hand to do that is the dutie of the leg: or the foote, that is the part of the hand, it would breede great disorder in the whole bodie. So if euery man in the church of God, seeke to doe that to them belongeth, the church shall flourish, and bee in quiet. But when euery man will be busie, and take vpon him to looke into other: when euery priuat man wil gouern, and the subiect take in hand to rule the Prince, all must needes come to wracke  
and



and decay. Busie bodieſ euer finde fault with their brethren and neighbours, with the ſtate, the cleargie, the commonwealth, the church, the gouernement, and with the prince. They are an vnquiet kinde of men, euer looking for that they may miſlike, and neuer contented. From theſe men come priuie whiſperings, flaunder, backebiting, mutinies, conſpiracies, treaſons, depoſing of Princes, and vtter decay of common wealths. Theſe are the fruites of curioſitie.

And to worke with your own hands, God hath ordained that all ſortſ of men, ſhould labour, and eate their bread in the ſweate of their browes. And heere the Apoſtle doth not onely charge them to worke, but that they worke with their owne hands. Thou that haſt handes, and ſetteſt them not to worke, thou that abuſeſt the grace of God by thy idleneſſe, ſhalt giue an account thereof. What filleth your priſons: what dubbeth and enricheth your gallowes, but idleneſſe: when your children come to theſe places, and ſee they muſt liue no longer, whereof complaine they, but of idleneſſe: then they curſe the time, and their father and mother that brought them by in idleneſſe.

Though kings, and princes, and counſellours, and preachers, and magiſtrates dig not, and plow not, nor do any handy worke, yet they breake not therefore the commaundement of God, they breake not this rule of the Apoſtle.

The

The head walketh not as the feete : nor trauel-  
leth as the hands : yet is it not idle. There is  
no labour comparable to the labour of a prince.  
Day and night, sleeping and waking, he is full  
of cares, and full of paines. The noble man  
and magistrate, if he regard his countrie, bee  
carefull for the lawes, ayde the poore, redresse  
tyranny, comfort the weake, punish the wicked:  
is not idle. The minister if he apply his booke,  
be diligent in prayer, exhort, and teach publike-  
ly and priuately, is not idle. These labours  
are greater then all the labours of the bodie.

V. 13. I would not, brethren, haue you  
ignorant concerning them which are asleep,  
that ye sorrow not euen as other which haue  
no hope.

14. For if we beleue that Iesus is dead,  
and is risen, euen so them that sleepe with  
Iesus will God bring with him.

Herein standeth the comfort of christian re-  
ligion. Were it not for the hope of the second  
life, the godly in this world were in worse case  
then the dumb and brute beasts. When Christ  
appointed his disciples to goe and preach, hee  
said, I send you as sheepe in the midst of  
woolues. They will scourge you, you shal be  
hated of all men. As the gospel increased in a-  
ny place, these words were fulfilled. The god-  
ly were put to death for the name of Christ.

L

The



The father did see his sonne slaine befoze his face, and the sonne his father cruelly tormented. Hence grew great mourning and heavinesse. Oh, saide they, hee was a reuerend sage father: oh he was a wise yong man, learned, zealous, and a great stay in the church. Why would God take him befoze his time? There is not now any one left, whome wee may behold, or heare, or follow. Wee are left comfortlesse, and without hope. After this sort it is likely the Thessalonians mourned, when they beheld the persecution of the church of God among them. Heerein they grewe towards mistrust, and to be like the heathen, which had no hope. Saint Paul thought good to refovrme this errour. And because this abuse grew of ignorance, for that they knew not the happy estate of such which die in the Lord: he saith, I woulde not haue you ignorant, what is become of them, and what God hath done for them. He hath tried them as gold, and hath made them worthe for himselfe. Therefore you ought rather to reioyce, there is no cause at al of mourning. When Christ saw his disciples heauie and sad because of his departure, he saide, If ye loued me, yee would verily reioyce, because I saide, I go to the father: for my father is greater then I. I shal sit at the right hand of my father in glorie, then shal every knee bowe vnto me, & every tongue shal confesse my greatnesse. Therefore if yee

loued

loued me, you would reioyce in my behalfe. It is ignorance that maketh you heauie, because you knowe not whither I go.

When Ioseph was sold into Egypt, good father Iacob thought he was dead, and therefore mourned day and night. Nothing could comfort him. Alas, saith he, that I haue liued to see this day, O Ioseph my sonne, my sonne Ioseph, oh that I might giue my life to reddeem thee. Now shall my hoarie head go downe to the graue in heauinesse. But when hee heard that Ioseph liued, & did see him with his eies: when he did see that hee was a Prince, next in place to the King, and had all the countrey at commaundement: then he knew he had mourned without a cause. Then his heart leaped within him, his eies gushed out with water, he wept for ioy. Ignorance, as we see, made him heauie, knowledge of the trueth as it was, reioyced his heart and made him glad.

There is great errour, and darkenesse, and ignorance in mans life. Wee reioyce when we haue cause to mourne, and mourne many times when we haue cause to reioyce. Therefore hee saith, I would not haue you ignorant. Be not deceiued. God hath giuen you eies to see the right waie: God hath giuen you eares to heare counsell: and a heart to knowe reason, and to vnderstand and iudge. God hath giuen you the Scriptures, and by them the knowledge of his will. Hee hath giuen



You a face to looke vp to heauen, and the spirit of life hath he pouted into you, that you should not by any meanes be deceiued.

That ye sorrow not as other that haue no hope. Hee doth not forbid naturall affection. Our parents, and our children are deere vnto vs. They are our flesh and blood, and the chiefe and principall partes of our bodie. Any part of our body can not be cut off, but we shal feele it. The father if hee feele not the death of his sonne: or, the sonne if he feele not the death of his father, and haue not a deepe feeling of it, he is vnnaturall. Dauid mourned for Ionathan. The whole land mourned for Iosias. Paul saith, God haue mercie vppon Epaphroditus, (hee was sicke, very neere vnto death) and not on him onely, but on me also, lest I shoulde haue sorowe vpon sorowe. If God had taken Epaphroditus out of life, no doubt Paul would haue sorowed. What need more examples? Christ mourned for Lazarus, and shed teares for him. Then said the Iews, Behold he loued him.

John 11

We are not therefore forbidden to mourne ouer the dead: but to mourne in such sort as the heathen did, wee are forbidden. They, as they did neither beleue in God, nor in Christ, so had they no hope of the life to come. When a father sawe his sonne dead, he thought he had bin dead for euer. He became heauie, changed his garment, delighted in no company, forsooke  
his

his meate, famished himselfe, rent his body, cursed his fortune, cried out of his gods. Oh my deere sonne (saith hee) howe beautifull, how learned, and wise, and vertuous wast thou? why shouldest thou die so vntimely? why haue I offered sacrifice, and done seruice to my gods? They haue made mee a good recompence. I will trust them no more, I will no more call vpon them. Thus they fell into dispaire, and spake blasphemies.

Therefore, saith Paul you may mourne, as did the holy men of God: but in such sort as the vnfaithfull sorrow for their dead, you may not mourne. You are the sonnes of the holy fathers: fashion not your selues therefore like to the heathen, doe not as they did, neither in feasts nor in marriages, nor in your attire, nor in your mourning, and in your pastimes. But behaue your selues as becommeth the children of the most Highest.

But why may not christians mourne, and continue in heauinesse? Because it is no newe thing for a man to die: because hee goeth the way of all flesh. Againe, they that depart this life, are not dead, they are not gone for euer, as the heathen imagined. They are laide downe to take rest quietly for a time. The death of a godly man is nothing else but a sleepe. So saith our Saviour of Lazarus, Our friend Iohn 11 Lazarus sleepeth: howbeit Iesus spake of his death. So is it said of Steuen. And they Acts 7



Rom. 14

stoned Steuen, who called on God, and said: Lord Iesus receiue my spirit. And he kneeled downe, and cried with a loud voyce, Lord lay not this sinne to their charge, and when he had thus spoken, he slept. Whosoever dieth in the peace of conscience, he may say, I will lie downe and take my rest. Thus doeth the man of God repose himselfe. For Christ is vnto him both in life, and in death aduantage. He saith with the apostle, Whether we liue, wee liue vnto the Lord, or whether we die, wee die vnto the Lord: whether wee liue therefore or die, wee are the Lords. He goeth into his graue, as into a bed: he forsaketh this life, as if he lay downe to sleepe: hee shall shake off his sleepe, rowze himselfe, and rise againe. As we wake out of sleep, we know not how: so shall we rise againe though we know not how. As wee are much refreshed, and our bodies strengthened by sleepe: so shall we rise againe in much more strength, and our corruption shall put on incorruption, and our mortality, immortality. So often then as we go to our beds, let vs thinke of our resurrection from death. Who is sozie to go into his bed: what father lamenteth to see his child lie quietly, and take his rest: Why then should he so mourne for his death: wherein God dealeth mercifully with him, and doth translate him to the glorie of the sonnes of God, where is no death, nor feare: but we shall be made like to the angels of God:

The

The body rotteth in the ground : yet God preferueth it that it ſhall not periſh. His ſpirite ſhall returne to it againe, and it ſhall liue. God is able to bring this to paſſe. He hath promiſed ſo to do. He hath done it already, and will do it againe. When Chriſt came neere to the gate of the city of Naim, there was a dead man carried out, the only begottē ſon of his mother which was a widow, & much people of the citie was with her, and when the Lorde ſaw her, he had compaſſion on her, and ſaid vnto her, weepe not. And he went and touched the coffin, and they that bare it ſtoode ſtill, and he ſaide, I ſay vnto thee, yoong man ariſe. And hee that was dead ſate vp, and beganne to ſpeake, and he deliuered him to his mother. Lazarus was laide in his graue, hee had been foure dayes dead, his bodie did ſtinke, Yet whē Chriſt cried with a loud voice, La-

Luke 7

John 11

Matth. 27



ghost, God hath appointed vnto them a kingdome.

Who considereth not the swallowes and other birds? They sleepe al the winter long. But when the spring commeth, they come to life againe, and are seene abroad. What creature so litle, so vile, and so litle worth, as the flie? Yet by those so base and contemptible things, doth God teach vs to knowe our selues and our estate. The greatest part of the winter, they are as dead. They creepe into chinkes and corners, as into their graue, and lie there without life, without feeling. Prooue it who list, hee shall see it so. The bodie is dead, the wings moulted. Yet the very same flie so litle and so vile shall be restozed againe at the spring, and shall liue in the warme weather, and haue the same wings, and the same feete, and the same bodie. If wee be hard of beliefe, to giue credite to the word of God, these are manifest proofes to teach vs the resurrection of our bodies. If God do so much for the flies, which are so vile a creature: how much rather wil he quicken vs againe, whome hee hath chosen out of this world to liue with him for ever?

The word of God is almightie. He shall but speake, and it shall be done. The trumpet shall sound, and the dead shall returne to life. I am sure (saith Iob) that my Redeemer liueth, and that I shall rise out of the earth in the latter day, and shall be couered againe  
with

with my skinne, and shall see God in my flesh. Whom I my selfe shall see, and mine eyes shall beholde, and none other for mee. This is my hope laide vp in my bosome. Saint Paul willett Timothie neuer to forget this doctrine, Remember that Iesus Christ <sup>2. Tim. 2</sup> made of the seede of Dauid, was raised again from the dead according to my gospel. This is the foundation, the beginning, and the ending of religion. If the spirite of him that <sup>Rom. 8</sup> raised vp Iesus from the dead dwell in you, he that raised vp Christ from the dead, shal also quicken your mortall bodies, because that his spirit dwelleth in you.

This is an article of our faith. We beleue the resurrection of the bodie, euen of this bodie in which we liue, and which wee carry about with vs. All flesh shall see the saluation of our God. This is the hope of christians, the resurrection of their flesh. Set your affections on <sup>Coloss. 3</sup> things which are aboue, not on things which are on the earth. For yee are dead (saith the apostle) and your life is hid with Christ in God. When Christ which is our life shal appeare, then shal ye appeare with him in glorie. Therfore let not your hearts be dul throggh vnbeliefe. As God was able to saue the bodie of his seruants, that they were not hurt in the fire, as he was able to keepe Ionas safe, in the whales belly: so can he preserue our bodie safe in the earth. Yea much better, because the fire natu-



naturally consumeth, and the fishes belly destroyeth those things which rauine: but the earth naturally preferueth that which is earthie.

As our God is of power, to diuide the waters, to make the sea stand like a wall and giue passage to his people: as hee can change the course of the heauens, & make the sun go back, as he can draw water out of the hard rockes: so is he of power to raise our dead bodies again vnto life. If he made the earth, the water, the aire, the heauens, and all creatures in them of nothing: hee is much more able to restore againe those bodies which haue beene. Wee looke (saith Paul) for the Sauour, euen the Lord Iesus Christ, who shal change our vile body, and make it like his glorious body, according to the working wherby he is able to subdue all things to him selfe. The prophet Esay comforteth the people of God in their afflictions: Thy dead men shal liue: euen with my body shal they rise: awake and sing, ye that dwel in the dust: for thy deaw is as the deaw of herbes, and the earth shal cast out the dead. Again, The earth shal disclose her blood, & shal no more hide her slaine. Therefore saith our Sauour, This is the fathers wil, which hath sent me, that of al which he hath giuen me, I should loose nothing, but should raise it vp againe at the last day. Again hee saith, The houre shal come, in the which all that

Philip.3

Esay 26

Iohn 6

Iohn 5

that are in the graues shall heare his voyce. And they shall come foorth that haue done good, vnto the resurrection of life: but they that haue done euil vnto the resurrection of condemnation. And againe, I am the resurrection and the life: he that beleueth in me, though he were dead shall liue, & whosoever liueth and beleueth in me shall neuer die. For if we beleue that Iesus is dead, and is risen: that he was deliuered to death for our finnes, and is risen againe for our iustification: if we beleue that hee is ascended vp into heauen, and sitteth at the right hand of God his father: he will also raise vp our mortall bodies, and bring vs with him. Now Christ is risen from the dead, and was made the first fruits of them that sleepe. He is our head, wee are his bodie: wee are flesh of his flesh, and bone of his bone. He hath giuen vs his spirit to dwell in vs. But if any man hath not the spirit of Christ, the same is not his. Christ our head liueth. His body then can not be dead, Where I am (saith he) there shall also my seruant be. Wherefore if we be dead with Christ, wee beleue that we shall liue also with him.

Iohn 11

1. Cor. 15

Rom. 8

Iohn 12

Rom. 6

What then shall become of the Infidelles, which haue no faith, which haue not the spirit of God: shal not they rise againe? Yes verily. They shall rise, but not with Christ. They shal not rise the resurrection of the iust. Some shal rise to life, some to death: some to saluation, others



others to damnation: some to glorie, others to  
 2. Corin. 5 shame. Wee must all appeare before the  
 iudgement seate of Christ, that euerie man  
 may receiue the things which are done in  
 his bodie, according to that he hath done,  
 whether it be good or euill. The wicked  
 shall rise vp againe with their bodie, and their  
 portion shall be with the deuill and his angels:  
 they shal come forth of their graues, to the re-  
 surrection of condemnation, their bodie & soule  
 shal be cast into hell fire. Their worme shal ne-  
 uer die: their fire shall not be quenched. It had  
 bin better for them they had neuer bin bozne.

V. 15. For this say we vnto you, by the  
 word of the Lord, that wee which liue, and  
 are remaining in the comming of the Lord,  
 shal not preuent them that sleepe.

16. For the Lord himselfe shall descend  
 from heauen with a shout, & with the voice  
 of the Archangel, and with the trumpet of  
 God: and the dead in Christ shall rise first.

This that we declare vnto you is not of our  
 selues. It is the truth of God, it shal stand good  
 and be found true for ever. God will raise our  
 bodie out of the graue, and restore them from  
 death to life. You may not reason howe, or in  
 what order this shall be done: or, who shall be  
 the first, or the second, or the third, that shal rise  
 vp in the resurrection. Such questions are vn-  
 1. Cor. 15. fit, and not to be moued. We shal be changed

in a moment, in the twinkling of an eye. At that houre, some shalbe aliue, and some shall be dead. For he shal come to iudge both the quicke and the dead. We that are remaining, in the comming of the Lord shall not preuēt them that sleepe. Neither is their part better in the resurrection that shall then be found aliue: nor their part worse, that haue beene dead many yeares before. For they which were dead shall as soon be partakers of the glozy of the sonnes of God, as the other. Matth. 24

Touching the state of men that shall liue in the end of the world Christ saith, As the daies of Noe, so likewise shal the comming of the sonne of man be. I doubt not but you remember the storie, what dreadfull plague of raine and tempest fel, when all the world was drowned, and destroied with water. Vice and vngodlines encreased, and all flesh had corrupted his way vpon earth. They had no shame, there was no feare of God before their eyes. Gods wrath was kindled against them. Hee sent Noah a preacher of righteousness to refoyme them, to tel them of the distruction at hand, that they might repent, and be saued. But they regarded it not. They laughed Noah to scozne, and grew desperate, and continued in sinne. Sodainely all the fountaines of the great deepe were broken vp, and the windows of heauen were opened. As they were eating and drinking, buying and selling, building, purchasing, stirring and travelling:



uelling : as they were in the middest of their ioyes and trauels, and plasures, the raine came vpon them, and the flouds grew so great, that it destroyed the whole world, except Noah and a few of his company. Their lands, their goods, cities, castles, nor any other their pleasure or wealth could saue them: so shal it be in the comming of Christ.

As it was in the dayes of Lot, and as it befel to Sodome and Gomorha: they liued and increased in filthinesse. Their hearts were blind and regarded no counsell. Their bodies were filthie: their soules, their liues, their houses and cities were full of filthinesse. The Angell of God departed from them, Lot wēt out from among them: and fire came downe from heauen and consumed them to ashes, and carried them downe quicke into hel. There was no father left to lament his child, no child left to lament his father. So shal it be at the comming of Christ. He shal come as a thiefe, sodainely, when no man looketh for his comming: he shal come at such season, when mens hearts will be asleepe, and thinke not of him.

2. Pet. 3

Saint Peter saith, There shal come in the last daies, mockers, which will walke after their lusts, and say, where is the promise of his comming? for since the fathers died, all things continue alike from the beginning of the creation. They scorne the threatnings of Gods indgement. When shal the world come

to an end: We haue winter and summer, raine, snow, day and night as before. The sunne keepeth his course: the flouds run: the trees beare fruit: all things are as they haue beene. Oh, (saith Peter) knowe this, that God hath made the heauen and earth, and all the furniture in them. They are his creatures: hee doth holde them vp, and p̄serue them by the power of his word. When God shall withdraw his word, they shall decay, and haue an end. As for our Lord, he shall come, and not tarry: at his comming heauen shall depart away as a scroll that is rolled, the element shall melt with heat, and the earth with the workes that are therein, shall be burnt vp and consumed before his face. Deceiue not your selues with lying wordes. For when you say, peace, peace, and all things are safe: then shall sodaine destruction come vpon you. Then two men shal be in the fields, the one shall be receiued, and the other refused. Two women shall be grinding at the mill: the one shalbe receiued, and the other refused. So shall also the comming of the Sonne of man be.

Matth. 24

The number of the faithful that shall remain at his comming shall not be many. So saith Christ, When the Sonne of man comineth, shall he find faith on the earth? Saint Iohn prophesying of that day, saith, The sunne was as blacke as sackcloth of haire, and the moone was like blood. The beautie of the church

Luke 18

Reu. 6



church shall be defaced : the light of the gospel shall be put out. Then shall few be left of those that shall behold the glorie of God. These shall giue witness vnto the truth. And albeit they be but few, yet are they enow to condemne the vngodlinesse of the wicked. We shall not goe in rowtes : for we shal be but few, we shal then be in the bodie, and liue in this world, and looke vp, and see these things : yet when the Lorde shall come, we shal not preuent them that sleep. Although we liue, and they were dead, yet shal they be as ready as we.

Why? For the Lord himself shal descend with a shout, &c. Heere is laide before vs, the true manner of the terrible iudgement of God. For our better vnderstanding, let vs compare heauen with earth, and the iudgement of God with the iudgement of men. The Iudges sit on high, accompanied with noblemen, and Iustices, attended on with Constables, and Bailiffes, and the state and presence of the country: the thiefe is brought forth piniond, and bound in chaines and fetters. The poore wretch standeth in great feare: his conscience accuseth him, and saith, thou diddest steale, thou art worthy to die. The voyce of the Iudge is as a blast of thunder : the face of the Iudge terrible to him, as hell fire. But the innocent that is wrongfully imprisoned, and hath not offended, he seeth himselfe cleare, his conscience excuseth him, and therfore reioiceth at the coming of the Iudges.

He

he thought it long before they came. These, saith he, will strike off my shackles, and set me at libertie. Their voice vnto him is as the voice of life: he beholdeth them, and they are as the Angels of God.

Such shalbe the shew and sight of the sonne of God, he shal come downe with maiesly from heauen: the trumpet of God shal sound, and be from the one end of the heauen, to the other: and whosoever shal heare it, shal quake for feare. Then shal he be the iudge ouer all flesh. Then he shal shew him selfe to be king of kings and lord of lords. Then shal he not come in humilitie, meekenesse, and mercie: but with dread and terror of iudgement and iustice. Not with xii. poore Apostles: but with twelue thousand Angels to attend vpon him. Not in the preaching of the gospel, & calling sinners to repentance: but in the sound of a trumpet, wherewith all the corners of the earth shal be amazed. Then shal he not say, come vnto me all yee that trauell, and be laden, and I will refresh you: I am sent to the lost sheepe of Israel. Hee shal not say, Father forgive them, for they knowe what they do. But you haue beene ashamed of me, and of my word, before men: therefore now will I be ashamed of you before my heauenly father.

Then shal they that despised the worde of God know what they despised: and the blasphemers shal reape the fruit of their blasphemy.



Reu. 1

mie. Then the carelesse shepheard which hath not fed the Lords sheepe, but neglected them, and left them at al aduentures: which hath betrayed his flocke, and giuen them to be a prey vnto the wolfe: shall receiue a iust reward for his treason. Then the adulterer, oppressor, and vsurer shall haue their life laide open before them. Then shall euery eie see him. They shal see him, whom they pierced through: they shal see his wounds which they did not regard. They shall see his sword ready drawn to slay all his enemies, and shall fall downe for feare of him that sitteth vpon the throne, and of the lamb.

But the hearts of the righteous shall reioyce. They shall lift vp their heades, and see him in whom they haue trusted. Then they shal say, this is the day which the Lord hath made, let vs reioyce and be glad in it. Come, let vs reioyce vnto the Lord: let vs come before his face with praise: let vs sing loud vnto him with psalmes. Such shall be the state and countenance, and honour, and maiestie of our God, when he shall come downe from heauen for our deliuerance.

And the dead in Christ shal rise, first. The earth shal open and peeke forth her dead bodies: that so they may be ready with vs that remain, to go before the presence of our Iudge.

Which are dead in Christ. Who are they? They whom hee chose out of this world: and which

which haue chosen God for their portion: whom God hath sealed vnto the day of redemption. Which haue saide, Christ is to me both in life and death, aduantage. And, I liue, not I now, but Christ liueth in me. And againe, whether we liue or die, we are the Lords. Which say I haue bound my selfe to serue the Lord all the daies of my life.

They are dead in Christ which commend themselves wholly vnto him, and say, O Lord in thee haue I trusted, let me neuer be confounded. I desire to be loosed, and to be with Christ. Into thy hands, O Lord, I commend my spirit, thou hast redeemed me, O Lord of truely. To be short, whosoever liueth in the Lord, hee dieth in the Lord. He in whom Christ liueth, which hath a taste and feeling of Christ in his heart: he that reioyceth in Christ, and looketh for that blessed hope, and appearing of the glorie of the mightie God, and of our Saviour Iesus Christ: he is a sheepe of his pasture, he is a member of his bodie, he is the apple of his eie: hee liueth and dieth in Christ. Blessed is hee that so liueth and so dieth, for hee shall rise with Christ in the resurrection of the righteous, and shal haue his part in the land of the liuing.

V. 17. Then shal we which liue and remaine bee caught vp with them also in the cloudes, to meete the Lord in the aire: and so shall we euer be with the Lord.



18. Wherefore comfort your selues one another with these words.

We which shall see all these things, shall also be caught by our selues. But heere you must note, that Paul speaketh not this of his owne person, and of them that liued in his time, as if they should continue aliue vntill the end: or that the world shuld haue an end, before they should die: but he sheweth what shalbe the state of such, whosoever shal then remaine aliue. And againe, marke that he saith not, wee which liue and remaine, shall die forthwith, or, our bodies shal be turned into dust, and so our soules alone go to meete the Lord: but whether we be standing or sitting: doing well, or ill occupied. We shall be caught vp. For the trumpet shall suddenly blow, and then the dead shal rise, and we shal be changed. So saith S. Paul: Behold, I shew you a secret thing, we shal not al sleep: but we shall all be changed. In a moment, in the twinkling of an eie shall they that are dead arise, and we shall be changed. This our mortal bodie shall be changed, and shal put on immortalitye: this corruptible body shall be changed, and put on incorruption. Christ wil change our earthly bodies, to the likenesse of his glorious heauenly bodie. Then shall our flesh be pure, and heauenly, and spirituall, and we shall be able to behold the glorie of God. Then shal be brought to passe the saying that is written.

death

1. Cor. 15

1. Cor. 15

death is swallowed vp into victorie. O death where is thy sting? O graue where is thy victorie?

To meete the Lord in the ayre, &c. This is a comfortable end of all troubles and persecutions which the godly suffer in this life, that they be receiued into the glory of God, and that both their body and soule doth liue with him, and enioy his presence for euer. Then shal they eate of the tree of life, which is in the middelt of the paradise of God. They shall hunger no more, nor thirst any more, neither shal the sunne light on them, nor any heat. God shall wipe away all teares from their eies. Then shall they feelee those ioyes, which eie hath not seene, nor eare hath heard, nor hath entred into the heart of man. Such an end shall they haue, whosoever feare the Lord.

Comfort your selues one an other with these wordes. You see the turmoiles, and troubles of the world, what vexations and afflictions sathan raiseth by against all those that wil liue godly. Open and notorious sinners are forborne. Theft, adultery, vsury, extortion, wilful murther, rebellion, treason, are many times pardoned and unpunished, but true religion which is the turning fro idols to serue the true and liuing God, and faith in Iesus Christ, that by him we shall be deliuered from the wrath to come, findeth few friends, and seldom escapeth without strange & most cruel torments. What



Psal. 2

is this but to crucifie the Lord of glory, & to set Barrabas a murtherer at libertie: Dauid saith, The kings of the earth band themselves, & the Princes are assembled together against the Lord, & against his annointed. They seek to spoile the vine of the Lord, and to destroy his litle flocke. They vse all meanes to put out the light of the gospel. But be you of good cheere, continue you stedfast in the truth, your redemption is euen at hand. You shall be caught vp in the clouds, to meet the Lord, and so shall abide with him for euer. Let euery neighbor comfort his neighbor, and euery father his child: let vs all one comfort another with these words.

## CHAP. V.

**B**Vt of times, and seasons, brethren, you haue no neede that I write vnto you.

2 For ye your selues know perfectly, that the day of the Lord shall come, as a thiefe in the night.

3 For when they shall say, peace and safetie, then shall come vpon them sodaine destruction, as the travell vpon a woman with child, and they shall not escape.

March. 24



When the Disciples came vnto Christ apart, and said, Tel vs when these things shall be, and what signe shall be of thy comming, & of the end of

of the world, hee answered, Take heede lest any man deceiue you. It is not for you to know the times or seasons, which the father hath put in his owne power. For of that day and houre knoweth no man, no, not the angels which are in heauen, neither the Sonne himselfe, saue the Father. Yet not your spirit in vaine. Seek not for that you may not know, you shall not be able to finde it. Acts 1  
Marke 13

Therefore saith Paul, I neede not write of times and seasons, in which these things shall be done. Your selues haue beene taught the word of God, you haue learned what his will is: you know the day of the Lord shal come vpon you as a thiefe. And how commeth a thiefe? Not in the day time, not when a mā hath company about him, not when he is watched: but in the night, in the darkenesse, when all light is out, when the goodman of the house taketh his rest, when the seruants are asleepe. Euen so when the light of the trueth is taken away, when the heart of the goodman of the house is at rest, and his eies are darkened, that they cannot see: and all his senses drowned in worldly pleasures, when we care for nothing, and think of nothing, when we say, peace and safetie: then wil the Sonne of man come to iudgement, then shal destruction sodainly fal vpon vs. Therefore let vs be ready, for in the houre that we thinke not, will the Sonne of man come.

Marke that Paul saith, ye haue no neede that



I write vnto you of times and seasons : and that our Sauioꝛ saith, it is not for you to know the times oꝝ the seasons. What may we thinke then of them that write bookeꝝ and almanacks, and say, such a yeare, and at such a time, Christ shal come, and with these speeches fray & mock the world: Paul was the apostle of Christ, an elect vessel of the holy ghost, he said, I haue no need to write of it, you cannot knowe it. What neede is there now that such bookeꝝ and pamphlets should be written: why should the world be troubled with such vanities?

Spare me your patience, and giue me leaue alittle to deale with these wisards. Tell me, thou that dost measure and behold the compasse of heauen, and markest the coniunctions, and oppositions, and aspects of the starres: and by that wisdom canst foꝛetel the things that shal be done hereafter: where learest thou this skill: how comest thou by this deepe knowledge: Paul was taken vp into the third heauen, and heard words which cannot be spoken, which are not lawfull for man to vtter: yet he knew not this secret, noꝛ might not know it. What arte thou then: Art thou greater then the apostle of Christ: Hast thou bin taken vp into some place higher than the third heauen: Hast thou heard such words as are not lawfull to vtter: If it be so, why doest thou vtter them: Wilt thou take that vpon thee which the holy Apostle dareth not: Art thou of Gods priuy counsell: The  
angels

angels and archangels know not hereof: & shal we thinke that thou knowest it? art thou wiser then an angel? Consider thy selfe, thou art a miserable man, thy breath fadeth as the smoke. Thou arte nothing but dust and ashes: thou canst not attaine to the knowledge heereof.

And what is that which thou boastest? The knowledge of that terrible day, when all flesh shall appeare before the Iudge. Euen of that time, which God hath put in his owne power. O vaine man, thou knowest not thine owne day, thou knowest not when thy soule shall bee taken from thee. By what helpes and meanes camest thou vnto this knowledge, by reading the gospel of Christ, or any part of the worde of God? No, God wot, thou hast no great skill in this learning. Thou hast it from Manilius, Maternus, Albumazar, or Haly. What is Manilius, Maternus, Albumazar and Haly? What are they but heathens, pagans and infidels? were they not voide of all knowledge of God? were they not the enemies of the crosse of Christ? These neuer beleened in God, how could they then know that day, when he would come to iudge the world? Let thy common reason resourme thee. Can Saturne and Mars knowe this, when the angels of God can not know it?

To what end write they thus? to giue a token of their knowledge? nay hereby they proclaim and publish their follie and want of knowledge.



knowledge. These two hundred peeres there haue euer beene some, which haue aduentured to tell such newes, and to say, in this peere or that peere, you shall haue doomes day. Such a day will Christ come to iudgement, and the world shall haue an end. They haue appointed many such peeres, and dayes, and houres. The peeres be gone, the daies be past, and the houres be slipt away, but the world abideth, and giueth witnes of their follie.

But the meaning of these men is good. Hereby they mooue the people to repentance. For when men thinke the end of the worlde is at hand, they will beare the lesse affection of the things of this world. This is not the way to teach repentance and amendment of life. The people may not be taught by lies and fables. If this had beene good for them, God himselfe would haue vsed it. God grant them grace to repent, which thus presume of knowledge, and reach so high and yet know nothing.

Let vs yet reason further with them. How haue they this knowledge: of certaintie, or by coniecture: if of certaintie, then it must needes be so, it can not faile, nothing can let it. But you will say, it is a coniecture, it may so bee: and it is likely, for such a day shal be a coniuntion of Saturne and Mars in a fierie house: and therefore al things shall be consumed with fire. Alas, what hath Saturne or Mars to doe with the day of the Lorde: They are but creatures, they

they are no gods. They are starres made for to giue vs light, why should they leade vs into darkenesse? in the day of the Lorde they shall be melted and perish with fire. Why then trouble they the world with such vanities, and set those things downe for trueth, whereof they haue no certaintie, but onely a gesse and coniection:

And what time chose they to cast abroad these newes? The same, in which the gospell through the mercie of God, is well knowen of most men. Euen now we tell they these tales, when al men know that Christ saith, the angels in heauen know not of that day and houre. The angels behold the face of God, and stand in his presence, yet know they not y day of the Lord. This is a secret that God reuealeth not to any.

Children can reprove this follie in them, and say, *Mitte arcana dei, c. elumgue inquirere quid sit*, Seeke not to know the secretes of God, nor what manner of thing the heauen is. Knowe thy selfe, that thou art but a mortall man crawling on the ground like a worme. He that will stare vpon the sunne may bee blinde and loose his eyes. God hath giuen thee knowledge in measure: thou canst not knowe, as much as thou wouldest. Knowe that is fit for thee to knowe, and speake that is lawfull to be spoken. Thinke of the commaundements of God, to followe them. Search not into his workes to be curious in them. For hee that is  
curious



curious in searching the maiestie of God, shall be oppressed and confounded by his glorie.

Thus much wee may well knowe, that the Lord will come, that all flesh shal appeare before him: that the world, the heauen, the earth, the sunne, and the moone shal haue an end: that the day of the Lord shall come sodainely, as a thiefe in the night. This warning God hath giuen vs, that we should not be taken vnwares, but that we repent, and stand in readinesse, and watch and pray, that we may be caught vp into the cloudes to meete our redeemer.

V. 4. But you brethren, are not in darknesse, that that day should come on you, as it were a thiefe.

5 Ye are al the children of light, and the children of the day, we are not of the night, neither of darknesse.

6 Therefore let vs not sleep as do others: but let vs watch and be sober.

7 For they that sleep, sleep in the night, and they that are drunken, are drunken in the night.

8 But let vs which are of the day, be sober, putting on the breast-plate of faith and loue, and the hope of saluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine saluation by the means of our Lord Iesus Christ.

10 Which

10 Which died for vs, that whether wee wake or sleep, we should liue together with him.

Your conuersation is in heauen, from whence you looke for the Sauour, euen the Lord Iesus Christ. We were once darknesse, but now you are light in the Lord, walke as childzen of light, approuing that which is pleasing to the Lord. That day shall be dreadfull, and come sodainly vpon the wicked: but to you it shal not seeme sodaine, which feare the Lord, and put your trust in him, & take al care to be in readinesse at his comming. Arme your selues strongly: the enemy seeketh to ouerthrow you. Your enemy is the deuill with al his force. Your strength standeth not in your own prowesse, or manhood, but in the mighty power of God: put on therefore the breast-plate of faith and loue, he that beleueth shall be saued, he that abideth in loue, abideth in God, and whosoever putteth his trust in him, shall not be confounded.

Heere I may take occasion to say somewhat of the troubles of warre, how sathan seeketh by it to disquiet the church of God. Who hath not heard what force is this day raised in this realme: who hath not heard of it: but let it not trouble you. God will turne all to his glorie. I loue not to speake of such things. Yet somewhat I must speake thereof, the time enforceeth me.

This



This is the first disturbance and breach of that blessed peace in which God hath so long and so quietly preserved this realme since the time that her maiestie came to the crowne. It giueth great occasion to the enemye, to breake in vpon vs: it is the spoyling of our countrey. The barbarous souldiours rush into mens houses, and take out what they list. They draw their sword, bend their force, ioyne themselves to warre against the Lord, and against his anointed. They haue torne and defaced, and burnt in fire the holy bible, the gospell of our saluation: and would set vp the loathsome seruice of the masse.

What hath the word of God offended? why should it be torne in peeces? why should it bee burnt? what word is in it which is not the word of life? It is the power of God vnto saluation, to them that belecue. And where shoulde the word of God haue place, where should it bee heard, but in the church of God? O cursed handes that so dispitefully rent it. Woe worth that vnhappy fire that burnt it.

As for the Masse, would God they that so much desire it, knew what it is. Would God they knew how the people of God are mocked by it, and how the pretious blood of our Saviour Iesus Christ is blasphemed by it: woulde God they knew how greuously God is offended with them in this thing, wherein they think, they please him so highly. But the Masse, and  
Gods

Gods word cannot dwel in one house together,  
the one is so contrarie to the other.

God forgive it them, and lay it not to their  
charge. For they knowe not what they doe.  
They are drawen on to worke the things which  
others haue most wickedly deuised. There is  
no doubt but God wil cōfound their enterprise.  
For this is his owne cause, this quarrel is pic-  
ked against his church, and against the know-  
ledge and setting forth of his gospel: and ther-  
fore against the setting forth of his glorie. Due-  
ly let vs lift vp pure hands into heauen, and cal  
for help from aboue. Let vs say vnto him, Rise Psal. 44  
vp for our succour, and redeeme vs for thy  
mercie sake. Let vs say, They haue cast thy Psal. 74  
sanctuary into the fire, and rased it vnto the  
ground, and haue destroyed the dwelling  
place of thy name. Arise oh God, maintaine  
thine owne cause: remēber thy daily reproch  
by the foolish man. Let vs say, saue O Lord,  
queene Elizabeth, thy seruant, establish that  
good thing which thou hast begunne: open the  
eies of all people, that they may see thy sauing  
health, and inioy it through hearing thy gospel,  
which thou hast made knowen to vs: saue thy  
people, which trusteth in thee, and breake the  
cords of the wicked in sunder. Let vs comfort  
our selues with these words, that God hath not  
appointed vs to wrath, but to obtaine saluati-  
on, by the meanes of our Lorde Iesus Christ.  
He hath ouercome the world: let vs be of good  
cheere.



cheere. And let vs walk as the children of light, let vs walke honestly, as in the day. Then whether we wake or sleepe, whether we liue or die, we shall liue together with him.

V. 11. Wherefore exhort one an other, and edifie one another, euen as ye do.

This is the bond of true loue and Christian friendship, that euery man be carefull of his brother as of himselfe: that euery man exhort, and teach the things that are good: and re- buke others in ill: that euery man seeke to bring home the lost sheepe, and to restore him to his  
 Matth. 18. master. Therefore Christ saith, If thy brother trespasse against thee, goe and tell him his faults, betweene him and thee alone: if he heare thee, thou hast wonne thy brother. For what knowest thou, whether thou shalt  
 James 5. saue thy brother? Brethren, saith saint Iames, If any of you hath erred from the trueth, and some man hath conuerted him, let him know that hee which conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of sinnes.

Therefore saith the Apostle, Exhort one an other, and edifie one an other. Let the father exhort his sonne, oh sonne, walke uprightly before God, liue honestly and vertuously in the sight of all men, do those things, that are good: thou art the childe of God, be holy in spirit, and  
 holie

holie in bodie, because he is holie. Say to the adulterer, oh brother be not deceived. Whosoever is an adulterer hath no inheritance in the kingdome of Christ and of God: God hath said of them that are such, they shall not enter into my rest. Say to the swearer: oh take not the name of God in vain, for God wil not hold him guiltlesse that taketh his name in vaine. He that Eccle. 23 sweareth, & nameth God continually shall not bee faultlesse. A man that vseth much swearing shall be filled with wickednes, and the plague shal neuer go from his house, nor from his cattel, nor from his cozne, nor from his seruants, nor from his children, nor from himselfe. His house shall be full of plagues.

Say to the vsurer, oh heare the voice of the Lord, thus saith the Lord, before whom thou shalt stand to giue an account of those things which thou hast done in this life: Thou shalt not giue thy money to vsurie. He that careth not for these wordes, but doth otherwise, shall not escape unpunished. Say to the rich man: oh put not your trust in riches. Lay vp your treasure in heauen: lay it vp in the bosom of the poore, & it shall make intercession for thee. Put thy trust in the liuing God, which giueth vs abundantly all things to inioy. Thy house, thy land, thy money, thy gold and siluer shall not continue: thou shalt go the way of all flesh, and thy riches shall not be able to deliuer thee in the day of wrath.



Say to the learner man, to the wise man, and to the man whome God hath indued with worldly power : what hast thou that thou hast not receiued? Be not hie minded. It is the gift of God. It is not thine. Thou shalt giue a reckoning of all that thou hast receiued. Abuse it not to the dishonour of God. It is of charitie that I speake vnto thee. Thou art my brother, God hath a care ouer thee : it is his will, that one of vs should exhort another. Oh why should thy life giue offence to any man? why shoulde the name of God be ill spoken of through thee? He hath made thee to be a vessell of honoz, thou belongest to his folde, why shouldest thou be lost, and perish in thy wilfulnesse?

V. 12. Now wee beseech you brethren, that yee knowe them which labour among you, and are ouer you in the Lord, and admonish you.

V. 13. That yee haue them in singular loue, for their workes sake : be at peace among your selues.

They which exhort you, and warne you, and are ouer you in the Lord they be shepheards, & husbandmen, and watchmen for you : they feed the Lords flocke, plow the Lords ground, and watch the tower of the God of hostes. You are Gods sheepe, ye must be fedde, else you cannot liue. You are a field, you must be plowed, else you wil be ouergrowen with brambles, & stand vnfruit.

unfruitful, and lie waste. You are the Lordes tower, you must be watched, else the enemy wil breake in vpon you, and so you should bee destroyed. They labour & trauel in your behalf: they must giue an account for your soules: they are ambassadoꝝ sent from God: they come to tel you the trueth: they preach not themselves, but Christ Iesus: they speak to you in y<sup>e</sup> name of the Lord. Although you reckon thẽe foolish, vnlarned, and simple, they are the messengers of the great King: euen of him that is Lord ouer all. S. Paul saith, It pleased God by the foolishnes of preaching to saue thẽe that beleeue. The heauenly treasure is brought to you, in poore broken earthy vessels. The vessels are simple, but the treasure is heauenly. The messenger is weake, but his word is y<sup>e</sup> word of life, which can cast downe euery high thing that is exalted against the glory of God. Whatsoeuer they seem to you, they are y<sup>e</sup> eyes of the church, & the mouth of God. Christ saith to thẽe whom he appointeth to this ministerie, As my father Iohn 20 sendeth me, so send I you. They haue y<sup>e</sup> same commission be they neuer so poore. Hee that Luke 10 beareth you heareth me, & he that despiseth you despiseth me: and he that despiseth me, despiseth him that sent me, saith Christ.

Some there are that thus say: O that I might heare Christ, or Peter, or Paul, I would verily beleue what they should preach. This is fondnes, and curious vanitie. For whomso-



euere thou dost heare the minister of God breake vnto thee the word of life, and teaching thee the truth of the gospel: thou hearest Paul and Peter, and Christ himselfe. If thou despisest the word of God spoken vnto thee by him, and the grace which God offreth thee by him: thou despisest Christ himselfe, and heapest vp the heauie displeasure of God against thee. God will giue thee ouer into a reprobate mind: thou shalt haue eyes, yet shalt not see: thou shalt haue eares, yet shalt not heare: thou shalt die in thy sinne. It shalbe easier for Sodome at that day, then for thee. Therfore acknowledge them, giue credite to their message, they watch and take paines for you.

Esay 56

1. Cor. 9

What shall we say of them that labour not: that do neither teach, nor exhort, nor reprove, nor correct: that haue no care to do message, & no regard to the people: what may I say of such: God himselfe saith, They are dumb dogs, and cannot barke: they lie and sleepe, and delight in sleeping: they all looke to their owne way: and to their own aduantage, and euery one for his owne purpose. Christ calleth them theeuers and robbers. They are vnsla- uorie salt, profitable for nothing, but to be cast forth and troden vnder feete of men. Wo is vn- to me, saith Paul, if I preach not the gospel. Woe to the seruant that wrappeth his talent in a napkin, and increaseth not his masters gaine. God grant such idle and slouthfull Ministers, grace

grace to know their office, and to do it. If not, God giue the people grace to know them, and ſhunne them, and to flee from them.

That ye haue the in ſingular loue for their 1. Tim. 5 works ſake. He telleth Timothie, The Elders that rule well, are worthy of double honour, ſpecially they which labour in the word & doctrine. Reuerence them, & loue them. Loue them for your owne ſakes: you haue life & comfort by them. Honour them for their office ſake. They are your fathers, they haue begotten you in Chriſt, they cary the keies of the kingdome of heauen. They are the Stewards of Gods houſe, & the diſpoſers of his myſteries. Honour them & loue them for Gods ſake. He hath ſent them, and hath put his word in their mouth. He hath ſaid to the, go ye into all the world, preach the goſpel vnto euery nation. So ſpeake to the heart of Hieruſalem, that they may feele the waight of thy wordes, and repent. Loue them therefore. For they loue you in Chriſt, and are ready to giue their liues for your ſake. The Galathians ſo reuerenced and loued ſaint Paul that he ſaith, Ye receiued me as an angel of Galat. 4 God. For I beare you record, that if it had bin poſſible, you would haue plucked out your eies, and haue giuen them me.

Be at peace among your ſelues. You are the ſonnes of God. God is the God of peace. Diſcord, contention, and vnquietnes are fit for the childe of ſathan. Live in godly vnitie, as



becommeth the children of peace.

V. 14. We desire you brethren, that ye admonish them that are unruly: comfort the feeble minded: beare with the weake: be patient toward all men.

15. See that none recompence euil for euil vnto any man: but euer follow that which is good, both towards your selues, & towards all men.

There are some which walke among you inordinatly: they breake the bond of peace, they sowe diuisions & discord between the brethren: they draw disciples after them, and disquiet the church of God: they command that hath beene forbidden by God, & forbid that God hath commanded. Marke them that are such, say to the as did S. Paul to the Corinthians, Wee haue no such custome, neither hath the church of God. Use to him by whom offence commeth. Say vnto them as Iosuah said to Achan, In as much as thou hast troubled vs, therefore God will trouble thee this day. After this sort admonish them and lay open their wilfulness and blasphemie before their eyes, that they may see the blindness of their hearts, & in what sort their life is disordered, and so repent and be saued.

But what greater disorder can there be, then that of theirs, who haue this day assembled the selues in force and in armour: which haue lifted by their sword against their soueraigne, and dis-

turbed

1. Cor. 11

Iosuah 7

sturbed the peace of this realme, and haue misled the people, and sought to ouerthrowe the church of God: let vs admonish the, if we may speak with any that are so ill disposed, and shew them the danger that hangeth ouer their heads. Let vs say to them, thou hast done wickedly in the sight of God: thou hast resisted the ordinance of God, because thou hast resisted the power which he hath ordained: thou hast stricken with the sword, therefore thou shalt perish by the sword: thou hast disquieted the Israel of God, therefore God shall disquiet thee. Such rebels are vnruly. They rise vp against their prince as did Dathan & Abiram against Moses: they aduance themselves against God as did Lucifer, therefore shal they be cast downe aliue into hell.

Comfort the feeble minded, and those that be heauie in heart, which suffer imprisonment, and liue in pouertie, and are griued and cannot help themselves. Say vnto them, as Saint James, Blessed is the man that endureth temptation, for when he is tried, he shall receiue the crown of life, which the Lord hath promised to them that loue him. Say vnto them as S. Peter, this is thanke-worthie, if a man for conscience toward God endure griefe, suffering wrongfully. Comfort them with the words of the prophet, They that sow in teares, shall reape in ioy. Comfort them with the wordes of Christ, Blessed are yee which weepe now, for ye shall laugh.

James 1

1. Pet. 2

Psal. 126

Luke 6



Rom. 12

See that none recompence euil for euil to any man. Though you suffer many things at the hands of the wicked, yet you may not bee followers of that euill which is in them. Auēge not your selues, but giue place vnto wrath: for it is written, vengeance is mine. I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him: if he thirst, giue him drinke. Herein shall it appeare if we loue our neighbour as our selfe: if wee patiently abide iniuries and seeke to doe good vnto them that greeue and oppresse vs. I say vnto you, saith Christ, loue your enemies: blesse them that curse you, doe good to them that hate you: and pray for them that hurt you, and persecute you. That you may be the children of your father that is in heauen: for he maketh his sunne to arise vpon the euil & the good, and sendeth raine on the iust and vniust.

Mar. 5

## V. 16. Reioyce euermore.

1. Iohn 2

The ioy of the wicked shall haue an ende. They reioyce in their goods, in their wisdom, in their peace and worldly safetie, and in the multitude of their children, or discent of their petidegree. This ioy is transitorie, it fadeth and abideth not. The world passeth (saith S. Iohn) and the lust thereof. They reioyce in their wickednesse, the lute and the harp, tabret and pipe, and wine are in their feasts, but they regard not the worke of the Lord: they eate vp  
the

the people as it were bread : they doe whatsoeuer they can deuise against the seruāts of God : but the latter end of their ioy shalbe heauinesse, as it is said, Wo be vnto you that laugh now, Luke 6 for you shall weepe and lament.

But the ioy of the righteous is euerlasting. Their heart shall reioyce, and no man shal take their ioy from them. They comfort in this, that their names are written in the booke of life. They know the Lord is at hand, therefore they are carefull for nothing, but reioyce alwaies in the Lord. S. Peter therefore saith : You are 1. Pet. 1. kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time : wherein ye reioyce, though now for a season (if neede require) ye are in heauinesse, through manifold temptations. Againe, Ye reioice with ioy vnspeakeable & glorious, receiuing the end of your faith, euē the saluation of your soules. This is the happinessse, the ioy, and the comfort that the godly haue, and shall continue with them.

### V. 17. Pray continually.

It is the part of a good christian, and a wise man, to knowe himselfe : and to knowe the nature of his flesh, which we beare about with vs, which fighteth alwaies so mightily against the spirit : to know the waiwardnesse, and crookednesse of our heart, and the weakenesse and  
vanitie



vanitie of our mind. Many are so far from this, that they think all their abilitie is of the selues. I haue, saith he, iudgement, I haue the light of reason, I haue sense, I haue vnderstanding and counsell, and the ordering of mine owne way. Thus say they that neither knowe God nor themselves.

But we must humble our selues vnder the mighty hand of God, & acknowledge that wee are nothing. We must confesse with S. Paul, I knowe that in me, that is to say, in my flesh dwelleth no good. And again. It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy. Our Sauioꝝ saith, That which is borne of the flesh is flesh: and that that is borne of the spirite is spirit. And God saith, The imagination of mans heart is euill from his youth. We hath made vs, & not we our selues: he knoweth vs, and not wee our selues. This is his saying, and his iudgement of vs, This we finde true. For our will is forward, and our vnderstanding blind. Therefore saith the prophet, O Lorde, I knowe, that the way of man is not in himselfe, neither is it in man to walke and direct his steps. And Salomon, The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way? And the prophet Ieremy, Behold, as the clay is in the potters hand, so are you in my hand, O Israel. I mould you, and forme you to my glorie.

¶ Then

¶ When the apostle putteth the Corinthians in mind of that good successe which God gaue vnto his ministerie among them, he saith: Such trust haue we through Christ to God : not that we are sufficient of our selues to thinke any thing as of our selues : but our sufficiency is of God. Christ sheweth this to his disciples, I am the vine, you are the braunches : he that abideth in me, and I in him, bringeth forth much fruit : for without me ye can do nothing. To the Colossians saith Paul, It is God which worketh in you, both the will & the deede, cuen of his good pleasure. It is God that disposeth our goings, and turneth our hearts, as seemeth best to him. Hee is able to make of the stones in the streetes children vnto Abraham, hee is able to take away our stonie heart, and to giue vs a heart of flesh.

The consideration hereof leadeth vs to seeke help and comfort by prayer at the hand of God. And then because we stand in continuall neede of Gods help, either to giue vs something that is good, or to deliuer vs from that is euill, the apostle biddeth vs pray continually. The eares of the Lord are open to the prayers of the righteous. Therefore Christ saith, Aske, and it shall be giuen you : Seeke, and ye shal find : knocke and it shalbe opened vnto you. God will giue you your hearts desire. Let vs therefore goe boldely to the throne of grace that wee may receiue mercie, and finde grace to help

2. Cor. 3

Iohn 15

Coloss. 2

Matth. 7

Heb. 4



188      Vpon the first Epistle  
helpe in time of neede.

Luke 7      Dauid prayed vnto God, Open thou mine  
eyes, lighten my darkenesse : direct my feete  
into the way of peace : encline my heart, O  
Lord, vnto thy testimonies: stablish, O God,  
that which thou hast wrought in vs: take not  
thy holie spirit from vs: be thou our helper  
in troubles, O forsake vs not vtterly. Wee  
found no way to attaine vnto knowledge of the  
will of God, vnlesse God would open his vn-  
derstanding, & endue him with his spirit. Faith  
is the gift of God, or else was the Apostles  
prayer in vaine. Increase our faith. Our Sa-  
uiour teacheth vs to pray in this maner, Halo-  
wed be thy name, thy kingdome come, thy  
will be done : because without the grace and  
mercie of God, we can do nothing to the setting  
forth of his glory.

V. 18. In all things giue thanks : for  
this is the wil of God in Christ Iesus toward  
you.

These three are the badges or cognisance of  
a christian souldier : to reioyce in the mercie of  
God: to be feruent in prayer: and to giue thanks  
to God in al things. The heathens which haue  
no part in the kingdome of Christ, are thanke-  
full for their life, and libertie, and wealth, and  
glorie, and worldly prosperitie. But christians  
ought to be thankfull in persecution, in thral-  
dome, in aduersitie, in shame, in miserie, and  
in

in death it selfe. Who would thinke that a lion which by nature is fierce and cruel, should yeeld forth hony: yet Sampson found hony in the body of a lion. Who would thinke it likely that a man should be preserved in the bellie of a fish: Jonas was swallowed by of a whale, and yet not hurt. Who would thinke that a man might be saved in the midst of burning fire: yet the three seruants of God walked in the fire safely, & came safe forth againe. We know (saith the apostle) that all things worke together for the best, vnto them that loue God. The apostles reioiced in their persecutiō that they were counted woorthy to suffer rebuke for Christes sake. And Paul speaking of this perfection in the godly, saith, We reioyce vnder the hope of the glory of God. And not so only, but also we reioyce in tribulations. Iudg. 14  
Rom. 8  
Rom. 5

Who hath not heard of the patience of Iob? his herds of cattel were driuen away: his houses consumed with fire: his children slaine: his body stricken with a scurffe or manginess: his wife loathed him, and his friends forsooke him. What did Iob in all these miseries: what thought he: or, what spake he: let his patience in suffering, and his wordes of thankesgiuing teach vs how to beare aduersitie, The Lorde (saith he) hath giuen, and the Lord hath taken it: blessed be the name of the Lord. Againe, Though he slay me, yet will I trust in him. Who is able to expresse the manly comfort Iob 1  
Iob 13

fort



fozt of his heart: which said, I wil trust in him though he kill me. He is my God, I am his creature. His will be done. I wil alwaies giue him thanks, and praise his holy name. By these we are learned to giue thanks in pouerty, in afflictions, in miserie, and in all things, though they are heauy and greeuous vnto vs.

What are we then that are neither thankfull for riches, nor for health, nor for our pleasures, nor in the abundance of all things: yea, which abuse the good gifts of God to dishonor God, who hath giuen them vnto vs: the earth is the Lords, and all that therein is, the worlde, and they that dwell therein. He openeth his hand, and filleth all things liuing with his good blessing. Let vs looke vp into the heauens: there is God the father of lights, from whome euerie good and perfect gift commeth: there is our redeemer Iesus Christ, in whome are hid all the treasures of wisdom and knowledge. When wee turne in our beddes: when we see our fare, and the furniture of our table: when wee see our seruants, and children about vs: when we see our mony, and houses, and lands: let vs thinke with our selues, how many good men, and faithfull seruants of God lacke the same, and haue not receiued these blessings in such measure as wee. In all these things God speaketh to vs, and saith, I haue giuen them thee, thou hast them at my hands: vse them wel, and be not vnthankfull.

If I would stand herein, and declare what causes we haue to giue thanks vnto God, I should neuer make an ende. There is no beast on the ground, no fish in the sea, no bird in the aire, no starre in the heauens, no leafe of the tree, no corne of the field, no sand on the shore, no drop of water, no sparkle of fire, but God hath created them all for the sonnes of men. So much are we bound alwaies to giue thanks to God, and to say as the Prophet, O Lorde, psal. 8 our Lord, how excellent is thy name in all the world: Let vs confesse before the Lord his louing kindnesse, and his wonderfull works before the sonnes of men.

But who is able to render thanks sufficient to God, for that hee giueth vs the knowledge of his gospel, and maketh vs knowe the secrets of his will: this is a great blessing, and farre aboue all the other comfortes of this life. They that haue not this, are in darkenesse, and in the shadow of death. To be short, euen in death we haue to praise God: we must say, I thank thee, O God, for thou hast deliuered him from the body of this death, thou hast translated him vnto thy selfe, that so he may remaine with thee in thy glorie. Thus whither soeuer ye turne, what state or part of life or death soeuer ye consider: whether it be trouble or peace, things present, or things to come: heauen or earth: life or death: you shall alwayes finde causes to be thankfull.

V. 19. Quench



## V. 19. Quench not the spirit.

1. Cor. 7. 2

Rom. 8

*Ibid.*

1. Pet. 4

He meaneth by the spirit, the gifts and graces of the spirit. The spirit of God is the spirit of wisdom, and the spirit of trueth. No man (saith Saint Paul) can say that Iesus is the Lord, but by the holy ghost. Again, The spirit helpeth our infirmities. And againe, The same spirit beareth witnesse, with our spirit, that we are the children of God. It is he that leadeth vs into al truth, that openeth our harts to vnderstanding, and guideth our feete into the way of peace. ¶ (saith he) despise not the wisdom of the spirit: refuse not his help, but seeke it that you may be strengthened: comfort your selues in his testimony of your adoptiō: quench not the light he hath kindled in your hearts: disdain not his leading: abuse not his mercie: abuse not the time of your visitation: let not so great mercie of God be bestowed on you in vaine: fulfill not your owne willes, abstaine from fleshly lusts: walke in the spirite: desire the best gifts, and let euery man, as hee hath receiued the gift, so minister the same to another, as good disposers of the manifold grace of God.

## V. 20. Despise not prophecyng.

Prophecie is the preaching, and expounding of the word of God: and he is called a prophet and doeth prophecie, that openeth vnto vs the will

will of God. This is not meant of fond, and vaine, and lying prophecies, as were those of Merline, and such like which tell you tales of lions, and beares, and goats, of the sunne, of the moone, and many strange deuises. Such prophecies must be despised: they are works of darknesse: and forged by the deuill to make uproares, and to beguile the people.

But, despise not prophesying. That is, despise not to heare the word of God: turne not away thine eare fro vnderstanding. God giueth power to his word, that it may work according to his good pleasure. It will let thee see the weaknes of thine errour, and settle thee in the way wherein thou shouldest walk. If it had bin dangerous for the people to heare the preaching of the gospel, he would not haue sent his apostles into al the world. If Lidia shuld not haue liked to heare Paul prophesie, how might shee haue knownen God? If those great numbers, which heard Peter, & were conuerted, had despised prophesying, and would not haue heard him open the gospel vnto them, they had neuer considered the great mercy of God, nor sought to be instructed in their saluation. Faith cometh by hearing. This hath bin the means by which Christ hath giuen knowledge to kings & princes, and al nations. It hath pleased God (saith 1. Cor. 1. S. Paul) by the foolishnes of preaching to saue them that belecue. Despise not then to come to the church of God, to pray in the congregati-



gregation of the faithfully, to heare the Scriptures of God read and expounded, it is the blessing of God offered vnto thee. Where there is no propheticie, the people perisheth. He that despiseth it, shall be despised of the Lord: he shall be cast into darkenesse, because hee would not delight in the light.

V. 21. Trie all things and keepe that which is good.

Trie all things. God hath giuen you the spirit of discretion, and of iudgement. Be wise, and knowe what is that good and acceptable will of God. Be not deceived with wordes of mans wisdom. Let not the basenesse or simplicitie of any, cause you to refuse the message which he bringeth: and carry not your selues to liking of all that whatsoeuer shal be told you of such as beare great shew & countenance. This was it that deceived the people of God, they gaue eare to false teachers, which led them to worship the works of their owne hands. Therefore, they said vnto the stone, thou arte our father, thou hast deliuered vs: they fel down before it, worshipped it, beleeued in it: they slew the prophets of God, and stoned to death such as were sent vnto them.

The Scribes and Pharisees seemed so graue and wise, that the people thought nothing good but what they allowed. They were altogether appliable to beleeue, to do, to speake, & to think

what

whatsoever the Pharisees willed them. Christ  
 saith vnto them. Beware of false prophets Matt. 7  
 which come to you in sheepes clothing, but  
 inwardly they are rauening wolues. Saint  
 Iohn therefore saith, Dearly beloued, be- 1. Iohn 4  
 leue not euery spirite, but trie the spirites,  
 whether they are of God: for many fals pro-  
 phets are gone out into the world. And fur-  
 ther directeth vs, how we should trie the, here-  
 by shall yee know the spirit of God: euery  
 spirit that confesseth that Iesus Christ is  
 come in the flesh is of God. Againe, hereby  
 may you trie them, Whosoever transgresseth, 2. Iohn 7  
 and abideth not in the doctrine of Christ,  
 hath not God. He that continueth in the do-  
 ctine of Christ, he hath both the father and  
 the sonne. If there come any vnto you and  
 bring not this doctrine, receiue him not to  
 house, neither bid him God speede. Hereby  
 S. Paul required the Galathians to try between Galat. 3  
 him and the false apostles. If any man preach  
 vnto you otherwise then that ye haue recei-  
 ued, let him be accursed. For nowe doe I  
 preach mans doctrine or Gods? The Sad-  
 dukes erred touching the resurrection, because  
 they searched not the Scriptures. **G O D**  
 teacheth vs by the Prophet Esay, to make tri- Esay 8  
 all of teachers and doctrines. When they shal  
 say vnto you, enquire of them that haue a  
 spirit of diuination, and at the Soothsayers,  
 which whisper and murmur, should not a  
 people.



I. Tim. I

people inquire at their god: from the liuing to the dead: to the law, & to the testimony, if they speake not according to this word, it is because there is no light in thē. Paul putteth Timothie in minde wherefore he left him at Ephesus, to command some, that they teach no other doctrine. And to warn both the teachers and the hearers, that they giue no heed to fables and genealogies, which are endlesse, which breed questions, rather then godly edifying, which is by faith. Thus are the people of God called to trie the trueth, to iudge betweene good & ill, betweene light and darknes. God hath made them the promise of his spirit, and hath left vnto them his word. They of Berea, when they heard y<sup>e</sup> preaching of Paul, searched the scriptures daily, whether those things were so, as he taught them, and many of them beleued. So do you: giue heed to instruction, and yet receiue not all things, without prooffe & triall, that they are not contrary to the wholesome doctrine of the word of God.

Keep that which is good. When you haue tried, and found out the trueth, be constant and settled in it. A wauering minded man is vnsustainable in all his waies. Follow the trueth, and bee not carried about with euery wind of doctrine. The deuill will come in the name of God, and change himselfe into an angel of light. Let him not take the loue of the truth from you: let him not remoue you from faith & a good conscience:

returne

returne not like swine vnto your mire. God hath purged your hearts, & made them cleane. Except they be preserved and kept occupied, the vncleane spirit will returne, and enter in, and dwell in you: so the last state of you shal be worse then the first.

We haue great cause to hearken diligently to the apostle, to keepe that is good. We see this day great confusion in all places. Sathan would faine intangle vs againe with the error of the wicked, and seeketh to draw vs from our steadfastnes. Now is the time wherein God maketh some triall of his seruants: now iniquitie seeks to haue the vpper hand. They seduce the people, and say, here is Christ, there is Christ: here is the church, there is the church. God giue vs his holy spirit to guide vs in iudgemēt, that we may discern the trueth from falshood, and know the blessed and gracious wil of God, that wee may walke in his wayes, and serue him in reuerence and feare all the dayes of our life.

In this world, as there is a Iacob, so is there an Esau: as there are many that loue Christ with an unfained heart, so are there many that serue antichrist: and as there be many true professors of the truth of God, so are there many despisers of the same. This wee may see heere at home within this realme. Wee may see it, and mourne and lament for it in our hearts.

Their practises are opened: they haue broken out into open rebellion, to the breach of the



peace both of God and man. They say with their lippes, God saue queene Elizabeth: yet they holde by their sword against her. Alas, what hath she deserved at their hands: she hath alwayes dealt mercifully, without cruelty, without sheading of blood. God preserve her that she may long raigne ouer vs, and bring all her enemies to confusion. What pretence make they for this their doing, that hereby they seeke to haue religion reformed: Thanks be to God religion is reformed far better then our fathers knewe it these many hundred yeeres. If those which liued before vs, might haue seene and heard as we see and heare, they would haue reioyced, and thought themselves happy.

But they would haue the masse. What find they or see they in it, wherfore they shuld so desire it: Tria al things saith Paul. Therfore examine and trie the masse. What do we learn by it: what doctrine, what godlinesse in life, what comfort for saluation: It is a dumb and deadly seruice. The people are forced to be at it, it is a very key of their religion: the people are bound to be present at masse: yet they neither receiue any thing, nor eate, nor heare, nor vnderstand any thing. You are wise, you haue reason, you are the children of God: be you iudges herein, and iudge vprightly, for it is Gods cause. Will they call this the Lords supper: is this the sacrament of our redemption: is this that which Paul receiued of the Lord, and deliuered vnto

the church: is this the shewing forth of the Lords death untill he come?

They would haue the popes authoritie restored. What is the pope? They say he is the successor of Peter. What doth the pope as Peter did: or what did Peter as the pope doth? He is a mortal man. And cursed are they of God that put their trust in man. He feedeth not the flock, he teacheth not the simple, he strengthneth not the weake: I wil say no more. God make him a seruant of Christ, and a faithful disposer of the mysteries of God.

They are offended at the mariage of the ministers of the church. Yet Gratian their great master saith, *Copula sacerdotalis, nec legali, nec* 26. Que. 2.  
*Euangelica, nec Apostolica autoritate prohi-* Sors.  
*betur.* The marriage of Priests is not forbidden by any authority, either of the law, or of the gospel, or of the Apostles. The holie fathers that liued in the Apostles time, & shortly after, report that Peter, & all the other apostles except only Iohn, were married, & had wiues: the Prophet Esay was married, and yet he saw the Lorde sitting vpon an high throne. Moses was married, & yet saw God face to face. Will they refozme the prophets and the apostles: wil they account that to be vnholly which the Apostle calleth honorable in all men: Ignatius the scholler of S. Iohn saide, I wish to be found meeete for God, as was Peter and Paul, and the other Apostles that were married.

*Ignat. ad  
Philadelph.  
enses.*



They paint their banner with the crosse and five wounds. Why bring they those armes against vs? Doe not wee beleue the crosse of Christ? doe not wee reioyce and comfort our hearts by the remembrance of his wounds? do not we reade and shew forth to the people the storie of his passion? God knoweth it, and you can heare vs witnes, and they can not deny it, that wee make this worke of our redemption, wrought by the passion of our Sauioꝝ Christ, the chiefe and pꝛincipall rocke and foundation of our faith. Therefore say we with the Apostle, God forbid that we shuld reioyce in any thing, but in the crosse of our lord Iesus Christ. Nay rather, they are become our enemies becaule we beleue in Iesus Christ crucified. Because wee say, as Gods word teacheth, that Iesus Christ is the onely aduocate to the Father for our sinnes: and that hee hath with one offering consecrated for euer them that are sanctified: and that the blood of Iesus Christ his sonne cleanseth vs from all sinne. For this cause are they become our enemies.

Heb. 10

1. John 1

Let vs nothing feare their treacheries and attempts: let vs keepe that is good: and holde it fast vntill death. Nowe wee haue tasted the word of God, and haue receiued the comfort of the gospel, let vs not despise it, noꝛ be wearie of it. Let vs pray vnto God, that hee establishe the loue of his truth in vs: and that he wil open the eyes of their hearts, and bring them to be partakers

takers of those mercies which yet through ignorance they haue despised.

V. 22. Abstaine from al apparance of euill.

Keepe your selues not only from doing those things which are euill: but also from all apparance of euill. Offend not the conscience of thy brother: that he may haue no occasion to think euill of thee. Commit not adulterie, and withdrawe thy selfe from the company of such vnchristie, and light, and suspected persons. Be not like to them that are such. Lay not out thy money to vsurie, nor doe any thing whereby others may thinke so of thee. Beware of vncharitable conueyance of thy money. Be not idolaters. And leaue off to do any thing that may bring you into suspicion of idolatrie. Giue not that honour vnto any creature, which is proper to God. Haue no fellowship with their works, beare no appearance of liking their euill. Goe not as they go: liue not as they liue. S. Paul repproueth the Galathians, Ye obserue daies, Galat. 4 and moneths, and times, and yeere. I am in feare of you, lest I haue bestowed on you labour in vaine. So doth he the Colossians also. If yee be dead with Christ from the ordinances of the world, why as though ye liued in the world are yee burdened with traditions? as touch not, taste not, handle not. Coloss. 2 So doe the idolaters: you should not bee like vnto



unto them. They are the children of darknesse, you are the sonnes of light. They will not be like to you, and forsake their false gods. Why should you become like unto them, and forsake the God that made the heauens and the earth? You can not make them ashamed of their errors, and embrace the truth. Why then should you betray the trueth, and be partakers with them in errour?

The christians in old time beganne to weare garlands made of bay. What harme might be in that? what is a garland but a furniture for the head? what is bay but a little tree or bush? Yet the fathers that liued with them to teach them, said it was not lawfull: not for that the thing it selfe was ill of it selfe, but for that they would not seeme to followe idolaters. It had some apparance of euill. It was a ceremonie, and solenne fashion among the heathen: they would not be imboldened: and it would offend the heartes of many of the faithfull, to see Christians followe the fashion of the Heathen.

Machab. 1

When king Antiochus sent vnto Hierusalem, and to the cities of Iuda, that they should follow the strange lawes of the country: many chose rather to die, then to be defiled with uncleane things, and to breake the holy couenant, which God had giuen them.

Dan. 6

Darius made a decree, whosoever shoulde aske a petition of any god or man for thirtie

dayes,

nayes, saue of the king, he should be cast into the denne of lions. Daniel would not be kept so long from the seruice of God. He would not dissemble: hee woulde not hide his zeale: nor shew any apparance of it. He prayed and praised God as he did before, and opened his chamber windowes, that it might be seene.

Policarpus might haue saued his life, if hee would haue dissembled. He would not, he could not. He saw it would haue beene an apparance of euil, and a discourage vnto the brethren: therefore spake boldly, *Christianus sum*, I am a christian. And being required to speake euil of Christ, said, *Octoginta & sex annos seruo ei, & nihil me laesit vnquam, quomodo possum maledicere ei, & blasphemare regem meum qui salutem mihi dedit?* I haue serued Christ these fourescore and sixe yeeres, and he did neuer any thing hurt me, how may I speake ill, and blaspheme my king which hath giuen mee saluation? This is my faith, Christ is my god: this is my religion: I am not ashamed to suffer death, rather then I will deny him, who suffered death in his owne body to saue me.

*Euseb. lib. 4.  
cap. 15.*

It is good saith S. Paul, neither to eat flesh, nor to drink wine, nor any thing wherby thy brother stumbleth, or is offended, or is made weake. Again he saith, Now when ye sinned so against the brethren, and wound their weake consciences, ye offend against Christ. Wherefore if meate do offend my brother,

*Rom. 14*

*1. Cor. 8*



I wil eate no flesh while the world standeth lest I should offend my brother. He that hath once made a shipwacke, standeth watchfull euer after, not only to escape that rocke or sand, whereat he had lost before, but all other the like rockes and sands whatsoeuer.

Therefore, Abstaine from all apparance of euill, be not like the wicked of this worlde. You are the salt of the earth. You should not be partners of their corruption, but pouder and season them. You are the light of the world: you may not be partners of their darknesse, but lighten and guide them. Dissemble not. Serue God in the simplicitie of your heart, and in the sight of all the world. Let it be witten in your forehead what you thinke in your heart. Why should any man be ashamed of Gods trueth:

V. 23. Now the very God of peace sanctifie you throughout: and I pray God, that your whole spirit, and soule, and bodie, may be kept blameles vnto the comming of our Lord Iesus Christ.

1. Iohn 4 Our God is the God of peace. Hee giueth peace and quiet to his church. He doth muzzell the lion, amaze a tyrant, make blunt the sword, and quench the fire prepared against his seruants. Hee giueth his sonnes peace & quietnes among themselves. He abhorreth discord and malice betweene brethren. God is loue (saith Saint Iohn) and hee that dwelleth in loue, dwelleth

dwelleth in God, and God in him. Hee that 1. Iohn 3  
 loueth not his brother, abideth in death.  
 God hath made vs all members of one bodie.  
 There is no respect of persons with him, no  
 difference of learned and vnlearned, wise or foo-  
 lish, rich or poore. His wil is, that we al should  
 be as one, of one mind, and that wee should all  
 thinke one thing, and speake one thing: that we  
 should be one fold vnder one shepheard, & with  
 one mouth glorifie the father of our Lord Je-  
 sus Christ. For this peace Christ prayed, san-  
 ctifie them through thy trueth. Blesse them,  
 take away all bitternesse, and swelling from a-  
 mong them. Make them citizens of thy hea-  
 uenly Hierusalem, that they may liue in peace,  
 and loue one an other, and delight one in an o-  
 ther. That they all may be one, as thou, O Iohn 17  
 Father, art one in me, and I in thee.

God is the God and giuer of peace. Whence  
 then commeth diuision and dissentio of minds?  
 What is the cause that the whole worlde is so  
 shaken with sects and troubles? Al are not the  
 children of peace. Christ himselfe the lambe of  
 God, in whose mouth there was no guile, came  
 into his owne, and his owne receiued him not.  
 Caine is alwayes against Abel. Esau will ne-  
 uer loue Iacob. The darkenes and the light can  
 neuer agree. This is the cause of all vnquiet-  
 nes and trouble. These things, saith Christ to Iohn 16  
 his disciples, haue I spoken vnto you, that in  
 me ye might haue peace: in the world you  
 shall



*ibid.* shall haue affliction. The wicked shal not on-  
ly hate, but betray and cause them to die, which  
professe the name of Christ. Whosoever kil-  
leth you, will thinke he doeth God seruice.  
And these things will they do vnto you, be-  
cause ye haue not known the father nor me.  
The setting forth of the gospel of Christ, is  
that which the world cannot abide. It reuealeth  
things that were hidden, it discloseth the coue-  
tousnesse of those who kept the people in igno-  
rance, to make gaine and merchandise of their  
soules: it ouerthroweth mightie buildings and  
holdes of merites, of pardons, of masses, of  
purgatorie, which by the policie and wise dome,  
and power of this world were exalted against  
God. This is the only cause of all this strife  
and trouble.

We haue need of peace, of the peace of con-  
science within our selues: of peace, fro the rage  
and fury of the world: and of peace and loue a-  
mong those that are of Gods household. Let vs  
seek peace at the hands of God, and he wil sta-  
blish vs in the peace of his gospel, and so giue  
vs the rest and peace of our soules.

Sanctifie you throughout. The God of  
peace blesse you, and keepe you vnder the sha-  
dow of his wings, that your whole spirite, and  
soule, and body, may be kept blamelesse vnto  
the comming of our Lord Iesus Christ. Heere  
marke that the apostle diuidenth man into three  
partes, The spirite, the soule, and the bo-  
die.

die. So that he seemeth to make the spirit one thing, and the soule an other. Howe is it then that we diuide man into two parts, the soule, and the body, and say that he doeth stand but of two parts? there is no difference, the matter is all one. For Paul diuideth the soule into two parts. The first is reason and vnderstanding, which he calleth the Spirit. The other is, will and affection, which he calleth the Soule. For as God hath giuen vs reason to see what is good: so hath hee giuen vs will to seeke after that which is good. Reason hath eyes: Will is blinde, and cannot see the way. Therefore will must be ledde and guided by reason. Reason must go before, Will must follow after. Therefore Reason is compared to the husband, and Will to the wife. If will take in hand to rule reason it is no lesse disorder, then if the wife will aduenture, or take vpon her to rule her husband. Therefore in this place reason, the which is the principall part of our soule is called, the Spirit, and will which is the other part, is called the Soule. So the spirit is not a seuerall substance, but the soule and the spirit are one soule, even as the bodie and the flesh are one bodie. Thus therefore Paul prayeth for the church, the God of peace sanctifie you throughout, that your spirit, your reason, and vnderstanding: your soule, your will, and affection: your body and your flesh, may altogether bee pure and holy: that they may bee found



found innocent, and vpright in the day of the Lord.

V. 24. Faithful is he which calleth you, which wil also do it.

He hath begunne a good worke in you, hee will finish it. He will leade you from vertue to vertue, from strength to strength, from glorie to glorie. He hath called you, he will also keepe you faithfull vntill the day of the appearing of our Lord Iesus Christ. You are Christs sheep. No man shall take you out of his hands. Hee hath not lost one of all them, whom his father had giuen him. He knoweth his sheepe. None shall be confounded that put their trust in him. There is no condemnation to them that be in Christ Iesus. He is faithfull, he will performe this vnto you: not for your merites, but for his owne name, and for his mercie sake. Because he is faithfull, he will not despise the worke of his owne hands.

V. 25. Brethren, pray for me.

I wrestle not with flesh and blood, but with the prince and power of darkenesse. My enemies are strong, they are the enemies of the crosse of Christ, I am weake, and of no resistance. Our sufficiencie is of him. Without him we can do nothing. Pray for mee, that he wil put his word into my mouth, that I may be a vessel of his glorie to preach forth the glad tidings

things of his gospel: that I may be a faithful minister of the new testament: that I may disclose the mysterie of our redemption: that his holy spirit will assist me, and make my trauels fruitfull.

V. 26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this epistle be read vnto all the brethren the Saints.

Salute one another in token of true and vnfained loue. And withholde not this Epistle from any of the brethren. It is written for their sakes. Let them heare it, that they may take comfort by it. How agreeth Paul in this charge, with them, that in no case would haue the people reade the Scriptures, that say, ignorance is the mother of deuotion: It is the worde of God the father: why should not the people of God vnderstand it. It is the water that springeth out to euerlasting life: why should the people of God be driuen away, and not suffered to drinke thereof: It is the light of the worlde: why should the people be hoodwinked, and kept that they should not look by and see it: why should they sit, and perish in the darkenesse of death: It is the will of God that all the people should knowe him, from the least to the greatest among them. Saint Paul saith, Whatsoeuer things are written afore Rom. 15 time, are written for our learning, that wee

P through



210 Vpon the first Epistle, &c.

John 17

through patience and comfort of the Scriptures might haue hope. Christ saith, This is life eternall, to knowe thee to be the onelie very God, and whome thou hast sent Iesus Christ. Let vs not forget these words of Paul, I charge you in the Lord, by his death, by his crosse, by his blood, by the day of his appearance, that this Epistle be read to the learned, and vnlearned, to the wise and simple: to the masters, and to the seruants: to al our brethren, to all the sonnes of God.

V. 28. The grace of our Lorde Iesus Christ be with you. Amen.

God open your eies, that you may beholde the way of righteousnesse, and direct you, that you may walke in it. Through his grace you haue receiued the word, and it hath beene fruitfull in you: and by the same grace, you shall continue in it for euer. His grace, and blessing, and mercie be with you all.

AMEN.

FINIS.



**The second Epistle of the  
Apostle Saint Paul to the  
Thessalonians.**

**CHAP. I.**



Aul, and Syluanus, and Timotheus; vnto the Church of the Thessalonians which is in God our Father, and in our Lord Iesus Christ.



In the former Epistle, hee wrote somewhat touching the latter day and the coming of our Lord to iudgement, and saide, that that day shal come as a thiefe in the night: and therefore exhorted them to watch and pray, and to prepare themselves to be in a readines. The false Apostles did fondly and maliciously mistake his words: and deuised meanes thereby to disquiet the mindes of the faithfull, and to trouble the church of God. Thus could the



prince of darkenes, the old serpent, and decei-  
uing spirit, turne the trueth of God into occasi-  
on of flander. In the meane while the apostle  
was farre off from them at Athens. But when  
he heard of their case, he sent vnto them this o-  
ther Epistle, wherein he declareth more plain-  
ly that matter which before seemed doubtfull,  
and seeketh to satisfie their hearts, and to re-  
moue them from al that errour, which they had  
conceined.

In discourse heereof, he taketh occasion to  
speake of Antichrist, of whom we heare much,  
and haue had warning often. He telleth vs,  
that he shall come in working of signes, & won-  
ders: that hee is the man of sinne, which shall  
thrust himselfe into the place of Christ. He shew-  
eth who is antichrist, & how we may knowe  
him: what things he shall do; what credit hee  
shall haue in the world: and by what power he  
shalbe ouerthrowen and confounded. After this  
he speaketh of idlenesse, & of bodily labour, and  
requires every man to liue in the sweate of their  
their browes, and in painfull trauell, as God  
hath ordained. Other comfortable, and necessa-  
ry doctrine is deliuered in this epistle, as will  
appeare. The whole matter of the epistle is so  
fit for these dayes in which we liue, as if it were  
purposly written for vs. For we liue in the lat-  
ter age of the world: and it can not be but the  
end of all things is at hand, and that the glori-  
ous appearing of our Lord shal be shortly.

Paul,

Paul, and Syluanus, and Timotheus. This Epistle was sent, not only from Paul, but also from Timothie, and Syluanus. These three were all guided by one spirit, and had all one like care for the church of God. Therefore hee writeth thus, Paul and Syluanus, and Timotheus, the seruants of God, chosen from our mothers womb, and appointed to publish the gospel of Iesus Christ, and to carry his name before kings & princes: and specially, I Paul, which am your father, and haue begotten you in Christ: which was sometimes a blasphemmer, and did persecute the faithfull: whome it pleased God to make a chosen vessell for himselfe: which am also hated of my brethren and kinsmen after the flesh for the gosselles sake: and which am readie to giue my life for your behalfe.

Vnto the church of the Thessalonians, which is in God our Father, &c. You are (saith he) the beloued of God, you are his people, & he hath assured his mercie vnto you: you haue the promise, and the earnest of the life to come. Here let vs marke the state of that country, as it was then, and compare it with it selfe, as it is now. Then it was the church of God: for otherwise S. Paul would not so haue called it: according to the grace of God giuen vnto him he laid the foundation, he planted and watered their hearts, and God gaue the encrease. So that they receiued the word in much affliction:



tion: and the word of the gospel sounded from them, not only in Macedonia and Achaia, but their faith toward God was spread also abroad in all quarters. In such sort were they a vessel sanctified vnto honour, full of blessing, and full of the mercy and grace of God.

But what is become of that countrey? In what case standeth the church of Thessalonica at this day? It is now the synagogue of Satan, vnder the tyrannie of the Turke, and such as are enemies of the crosse of Christ. Such a change hath the right hand of the Lord wrought in that place, which hath sometimes beene his holy tabernacle. I thought good to marke this, that we might vnderstand how vaine a thing it is, to put confidence in cities or churches, or in the names of our fathers.

The church of Thessalonica, whose foundation was surely built by S. Paul himselfe, for which he was so carefull, to which he wrote speciall letters to commend their increase in godlines, and their stedfastnes in the gospel, is forsaken and laide waste. If the worke which the spirit of God wrought by the apostle, be decayed, whose worke may we thinke shal stand? Jeremy spake to the people of the Iewes, saying, Trust not in lying wordes, saying, the temple of the Lord, the temple of the Lord, this is the temple of the Lord. That temple God himselfe commanded to be built, the form and fashion thereof God himselfe deuised and appoynted.

appointed, therein he placed his tabernacle, and set vp his merciesseate, therein he shewed forth his maiestie, and the gloz of his countenance. Yet al this notwithstanding, God saide by the prophet, trust not in these words, they be lying words, and wil deceiue you.

As the prophet spake of the temple at Jerusalem so may it be saide of any other church throughout the world. So may it be said of the church of Rome. We may say, trust not in lying words, saying, the church of Rome, the church of Rome. Say not thus with your selues, the church of Rome is built vpon a rock so surely that it can not be mooued, or that no wind can shake it: say not, y<sup>e</sup> faith of that church can neuer faile. These be lying words, trust not in them, for Christ neuer spake any such thing of the church of Rome. It neuer had promise of more speciall priuilege then was giuen vnto the church at Thessalonica. Reade the Scriptures, behold the words of our sauior, & consider them, you shall find no speech made of the church of Rome, nor any promise, or peece of promise, wherein he bindeth himselfe more to the church of Rome, then he hath done to other churches, or to this of Thessalonica.

Thessalonica was beautifull in the sight of God, the Lord of hostes, had pitched his tents round about hir, the name of the most holy was placed in the middelt of her, she enioyed like spiritual peace and prosperity, as did the Ieru-



Jerusalem of the almighty: she was as a citie fenced within it selfe: but the Lord hath taken away the light of his countenance from her, she hath forsaken the wayes of righteousness, she hath left off to serue the Lord, and is become the place which the Lord hath forsaken: there is scarce any remnant left there of those which call vpon the name of our saluation, and loue the Lord Iesus with an vnfeined heart. This is the Lords doing, and it is marvellous in our eyes. And is his hand shorned that he can not, or is his zeale abated that hee will not, in like seueritie deale with such as forsake him? If he spared not the naturall branches, if Jerusalem were ouerthrowen because of her iniquities, it can not be, that he will spare other places, that do the like, but that they shall also be cut off. This is it that our Sauour hath saide in the gospel by Saint Mathew, Therefore say I vnto you, the kingdom of God shalbe taken from you, & shal be giuen to a nation, which shall bring forth the fruits thereof. Such terrible and dreadfull examples hath God laid before our eyes, to keep vs in his feare, and in awe of his iudgements.

Mat. 21

V. 2. Grace be with you, and peace, from God our father, and from the Lord Iesus Christ.

This is the salutation of Paul in all his Epistles: to say, I wish that the blessing, and fa-

nor, and loue of God may light vpon you. But for the better consideration hereof, and that we may know how earnestly we ought to pray vnto God for this grace and peace, which the Apostle wisheth to the churches: let vs looke into our selues, and see how miserable we are, if we be left voide of this grace, and if God take his holy spirit away from vs. By nature what are we other, then the bondslaues of sinne: we are not able to lift vp our eies into heauen, nor to beleue in God, nor to praise him, nor to call vpon his name. Wee are not sufficient of our selues to thinke any thing as of our selues. Unlesse hee doe open our lippes, wee can not shew forth his praise: Unlesse hee beale our deafenesse, we can not giue eare to his word: Unlesse he giue vnto vs vnderstanding hearts, wee can not take knowledge of his will. De- Psal. 14  
struction and vnhappinesse (sayth the Prophet Dauid) are in their wayes, and the way of peace haue they not knowen, there is no feare of God before their eies, speaking of such as had not receiued the fauour and grace of God to guide and direct them. And by the Prophet Malachie God vttereth his displeasure against them, saying, I haue no Malac. 1  
pleasure in you, sayth the Lord of hosts, neither will I accept an offering at your hands.

Therefore the apostle prayeth, that they may receiue such measure of Gods grace as may, quench in them the fire darter of the wicked  
and



and enable them to hold fast that worthy thing, that is committed to them, and may keep them holy and undefiled, against the glorious coming of our Lord and saviour Jesus Christ.

V. 3. We ought to thanke God alwaies for you, brethren as it is meete, because that your faith groweth exceedingly, & the loue of euery one of you towards an other aboundeth.

4. So that we our selues reioyce of you in the church of God, because of your patience and faith in al your persecutions, and tribulations that ye suffer.

God hath wrought this good worke of faith, and loue, and patience in your hearts: hee will make it prosper & increase. It is he which hath put this fire in you, and he will make it burne. He hath laied his leauen in the dough or meale of your heart, and will make it heaue, & worke, vntil all be leauened. He wil make you abound more and more, and will bring to a good ende the thing he hath begunne.

Your faith groweth exceedingly. This is the will of God, that we waxe and increase in al holinesse. Hereby we know, whether wee be of God or no. Wee may not stand at a stay, but must be renewed. One saith, *In via virtutis qui non proficit, deficit.* Whosoever mendeth not himselfe in the practise of vertue, hee groweth worse. God hath placed vs in a race  
to

to runne: we must so runne that we may attaine the prize. Wee are grasse of the Lords planting, we must grow to the height and breadth of a tree, and bring forth fruit. We are pilgrims and strangers, and passe by the wilderness of this world, into our heauenty resting place: we may not stay by the way, but must remoue our tents, and continually march on forward, untill that day come, when wee shall enter into the land of promise.

So that we our selues reioice of you in the Church of God, &c. Your faith is not onely true and pure, but settled and constant. For you continued stedfast in the midst of persecution: you haue bin tormented, and suffered afflictions in your body, by the hands of tyrants: yet could they neuer remooue you from your faith in our sauour Iesus Christ, nor from your obedience to the will of God. You know, that all which will liue godly in Christ Iesus, shall suffer persecution. Yet are you comforted, and say as the prophet Dauid, The Lord is with me, therefore I will not feare what man can doe vnto me. You cannot forget who it is that said, Whosoever shall confesse mee before men, him will I confesse also before my Father which is in heauen. But whosoever shal deny me, I will also deny him before my Father which is in heauen. Hee that loseth his life for my sake shall finde it. Hee that endureth to the end, hee shall be saued. And againe,

2.Tim.3

Psal.118

Math.10



Mat. 5

gaine, Blessed shall yee be when men reuile you, and persecute you, and say all manner of euill against you, for my sake, falsly. Reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

V. 5. Which is a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdom of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompence tribulation, to them that trouble you.

7 And to you, which are troubled, rest with vs, when the Lord shall shew him selfe from heauen, with his mightie Angels,

8 In flaming fire, rendering vengeance vnto them, that do not knowe, and which obey not the gospel of our Lord Iesus Christ.

9 Which shall be punished with euerlasting perdition, from the presence of the Lord, and from the glorie of his power.

10 When he shal come to be glorified in his saints, and to be made maruellous in all them that belecue, because our testimonie towards you was beleueed in that day.

Many are the troubles which the righteous men do suffer, but the Lord will deliuer them. After Paul & Barnabas had preached the glad tidings of the gospel, they confirmed the disciples,

ples hearts, & exhorted them to continue in the  
 faith, and saide, that we must through many **Acts 14**  
 afflictions enter into the kingdom of God.  
 We must not therefore be afraid for any terror  
 of the which trouble vs for righteousness sake:  
 but rather looking ouer, and beyond them, wee  
 must reioyce, and giue thanks to God, who  
 hath made vs worthy not only to beleue in him,  
 but also to suffer for his sake, For wee know **2. Cor. 5**  
 that if our earthly house of this tabernacle  
 be destroyed, wee haue a building giuen of  
 God, an house not made with hands, but e-  
 ternal in the heauens. These persecutions and  
 tribulations which you suffer, are a manifest to-  
 ken (saith the apostle) of Gods loue towards  
 you. If or, whom the Lord loueth, he chaste- **Heb. 12.**  
 neth: and he scourgeth euery sonne that he  
 receiueh. The prophets, & apostles, and mar-  
 tirs, which were not onely reuiled & scourged,  
 but beheaded, cut in pieces, drowned in the wa-  
 ters, consumed in the fire, or by any other deu-  
 ses of tirants, cruelly put to death, by this way  
 receiued the manifest token of their happy and  
 blessed state, & by this way entred into the king-  
 dom of God. Athanasius an antient father rec-  
 koneth the suffering of persecutiō, to be a special  
 note of a christian mā, saying: *Cadi christianorū* **Athanas. ad**  
*proprium est. cadere autem christ. Pilati & Cai-* **Solitariam**  
*phae officia sunt.* It is the part of christians to **vitam agen-**  
 be persecuted: but to persecute the christiāns. **tes**  
 it is the very office of Pilate and Caiaphas.

The



Psal. 11

The Lord is not vnjust, but all his workes are righteousness & truth. Their little and short tribulation in this life prepareth an eternall, & exceeding weight of glory vnto his seruants. Though they sowe in teares, they shal reape in ioy. They shall be taken vp into heauen, & shal see God face to face, and shall be crowned with glorie and honor. As for the vngodly, it is not so with them, they may flourish for a time, and haue great power & authoritie in this world, but the lamb shal ouercome them, and their end shal be according to their workes. Dauid saith, Vpon the vngodly hee shall raine snares, fire, and brimstone, storme and tempest: this shal be their portion to drinke.

When the Lord Iesus shal shew himselfe from heauen. There are many which are ashamed of Christ, and of his word, in the presence of such as are enemies to the crosse of Christ, & haue countenance and authoritie in this world. But a time shall come when Christ will shewe himselfe from heauen accompanied with his holy angels. Then wil he also be ashamed of the, and put them from his presence: then will hee render vengeance to them that haue hated his truth: they shal the know whose members they haue killed, and whose word and gospel it was, which they so dispitefully reproched. Then the smoke of their torments shal ascend euermore, & they shall haue no rest day nor night. In this manner shal God triumph in victory ouer y<sup>e</sup> wicked,

ked,

ked, by iudging the to everlasting destruction: & wil shew himself wonderfull in giuing rest, and ioy, and glory, and everlasting blessednes to all those which loue his truth, and beleue in him.

V. II. Wherefore we also pray alwaies for you, that our God may make you worthy of this calling, and fulfil al the good pleasure of his goodnes, and the worke of faith with power.

12. That the name of our Lorde Iesus Christ may be glorified in you, and you in him, according to the grace of our God, and of the Lord Iesus Christ.

God blesse that good thing which he hath begunne in you, & keepe you stedfast in the truth, that you looke not backe now, after you haue put your hand to the plough, and that you giue no place to their dangerous and subtile persua-  
sions, who persecute you: take heede to your selues, & beware, that you put not the word of God frō you. He hath shewed you his goodnes and mercy, in that he hath deliuered you from the power of darknes, and hath translated you into the kingdome of his deare sonne. I make my prayer to God without ceasing for you al-  
wayes, that he will make you woorthy of this heauenly calling, and that he wil euer more and more fill you with the riches and abundance of his goodnes and mercie: that through him you may be made perfect in all good workes.



## CHAP. II.

**N**OW I beseech you brethren, by the comming of our Lord Iesus Christ, and by our assembling vnto him :

2 That ye be not sodainely mooued from your minde, nor troubled, neither by spirit, nor by word, nor by letter; as it were from vs, as though the day of Christ were at hand.



**Y**OU are the children of those fathers, which haue fallen from their stedfastnesse, & haue bin led into error: beware lest you also be caried away with euery blast of false doctrine.

The deuill is subtile, his baites are pleasant, you are weake and simple, he wil soone deceiue you. Here let vs consider how easily man may be deceiued, that so we may know the corruption and weakenesse of our nature, and therefore what cause wee haue euer to walke warily, to take heed to our steppes, and to pray vnto God that he will incline our hearts vnto his testimonies. When I say, man may be deceiued: I meane not boyes or children, or fooles, or the simpler sort of men: but the learned, the wise, the politike: the kings and princes of the world: the teachers, and rulers of the people.

When

When Adam was yet in Paradise, and made the ruler ouer all the beasts of the field, and was full of the graces and blessings of God, hee soone departed from the counsell of God, and gaue eare to the serpent: so easily was hee deceiued. Israel was as the apple of the Lords eie, a people whom the Lord loued, and to whom he gaue their hearts desire. Hee deliuered them from Pharao, and with an outstretched arme ledde them through the red sea. Who would thinke so great mercies would euer be forgotten: or that such a people, so well instructed in the knowledge of God, and so often put in mind of their duetie, should, either most part, or al of them turne from God: Moses was absent but a while: hee went aside to receiue the tables of couenant, in the meane time they made vnto theselues a molten calfe, and worshipped it, they offered vnto it, and said, These be thy gods, O Israel, that haue Exod. 12. brought thee out of the land of Egypt. So easily were the wisest of them and Aaron, and the whole multitude deceiued.

Their children after them forsook the Lord, Iudg. 2. and serued Baal, and Astaroth: They said to a tree, thou art my father, & to a stone, thou hast begotten me. They haue turned their Ierem. 2. backe to me, and not their face, saith God by the prophet Ieremy. And was this the offence but of some small number of them: were they but few, or of the baser and simpler sort, whom

D

the



Jerem. 12

Jerem. 44

the wicked spirite had thus seduced to make them forsake the true and liuing God, and to giue the glozie due vnto him, to dumbe creatures, and to the workes of their owne hands. No, they departed from God in great multitudes, with full consent, and vnitie, they warranted their doings by antiquitie, and by the custome of their fathers befoze them. The prophet saith, According to the number of thy cities were thy gods, O Iudah: and to the number of the streetes of Ierusalem haue ye set vp altares of confusion, euen altares to burne incense vnto Baal. And in another place he saith, A great multitude, euen al the people that dwelt in the land of Egypt in Phathros, answered Ieremie, saying: the worde that thou hast spoken vnto vs in the name of the Lord, we wil not heare it of thee. But we will doe whatsoeuer thing goeth out of our own mouth, as to burn incense to the queene of heauen, and to poure out drinke offerings vnto her, as we haue done, we & our fathers, our kings and our princes, &c. Thus, euen among that nation which God hath chosen vnto himselte, the apostacie was so great, the departure from true holinesse was so vniuersall, that not onelie euery citie, but euery street was defiled with their idolatry. And besides the women which burnt incense vnto other gods: a great multitude, yea all the people with one consent cried out against their preacher, refused

sed to heare the word of God, and maintained their superstition.

The like may be saide of the Scribes and Pharises. They were wise, they were learned, and carried great shew of holinesse: yet they loued darkenesse better then light: they were blinde leaders of the blinde, they despised the commaundements of God, for their owne traditions: and not onely they, but Herod and Pontius Pilate, with the Gentiles, and people of Israel gathered themselves together against the Lorde, and against his Christ. What should I speak of those churches which the apostles of Christ planted and watered, and confirmed in the trueth: At Corinth Paule preached the gospel, they receiued it gladly: he thanketh God on their behalfe, That in all things they were made rich in him, in all kind of speech, and in all knowledge. Yet soone after they abused the holy mysteries, they denied the resurrection of the dead, they became carnall, and had enuying, and strife, and contention among themselves. The Galathians reioyced so much in him, that he writeth thus of them, I beare you record, that if it Galat. 4 had bene possible, you would haue plucked out your owne eies, and haue giuen them to me. Yet they did not abide in the trueth, but gaue eare to false apostles, and were deceived. Therefore he reprooueth them, saying: O foolish Galathians, who hath bewitched Galat. 3



Galat. 5

Galat. 4

Psal. 14

you that you should not obey the trueth? are ye so foolish that after yee haue begunne in the spirit, ye would now be made perfect in the flesh? yee did runne well: who did let you, that ye did not obey the trueth? I am in feare of you, lest I haue bestowed on you labour in vaine.

This fraillie, and weakenes of our corrupt nature, hath shewed it selfe forth, and hath appeared in all ages. We, and our fathers, haue gone astray, and haue followed after lies. The Lord hath looked down from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God. All are gone out of the way: they are all corrupt: there is none that doeth good, no not one, saith the prophet David. Therefore the apostle beseecheth the church at Thessalonica, that they settle themselves vpon a sure foundation, and that they be not remooued from the truth. He putteth them in mind what they haue heard, and of whom they haue heard it, and exhorteth them to continue stedfast therein.

Neither by spirit, nor by word, nor by letter, as it were from vs. Let no man intice you from the loue of the trueth, nor withdraw you, or remooue you from that blessed hope vnto which you be called, neither by pretence of reuelation, which any would seeme to receiue of the spirit of God: nor by pretence of any word of mine, as if I had so spoken: nor by any letter,  
giuen

giuen vnto you in my name, as if I had so writ-  
ten. In these words he doth not onely streng-  
then them against such practises of crafty, and  
false teachers: but giueth them therewithall a  
testimonie of their constant abiding in the truth  
of the gospel.

Otherwise, if the seducers had preuailed:  
and if the Thessalonians had yeelded vnto the,  
and receiued their errour: he would then haue  
framed his speech vnto them after this maner.  
Oh suffer your selues to be aduised. You doe  
not run well, you haue lost the highway. Giue  
place to the spirit of God, submit your selues  
vnder his mightie hand, refuse not the calling,  
whereby he hath called you. I could speake  
such things, wherewith you would be better  
pleased: but your case is such, it requireth ra-  
ther free, and plaine, and sharpe reprehension,  
whereby you may bee brought to consider and  
amend your errours: then faire, and smoo-  
thed speech, which might hold you still in your  
follie.

Seeke therefore the kingdome of God, and  
the glorie thereof, and seeke not your selues.  
Weigh trueth and falshoode in an indifferent  
ballance, so shall the heauier weight of the one  
soone bewray the lightnes of the other. What  
thing in the world so massie and so weightie, as  
is the trueth: Harden not your hearts, as did  
your fathers in the wilderness. It is no time  
to yeelde vnto God: it is no shame to lay apart



230 Vpon the second Epistle

Eccle. 4

all affection, and to change your minde to the deniall of all vngodlinesse, and embracing of true holinesse. The wise man saith, There is a shame that bringeth sinne, and a shame that bringeth worship and fauour. In this sort it is likely the Apostle would haue spoken, if neede had so required. But now, seeing them forcibly assaulted, and that yet they strided with such good courage against the perswasions of the wicked: hee commendeth their stedfastnesse, and exhorteth them by these wordes, not to yeelde vnto their persecutours, nor to go from their faith in Christ Iesus.

Matth. 10

Neither by spirit: that is, by reuelation of the spirit. The spirit of God wrought mightily, and bestowed sundry and great gifts vpon men. Christ said to his disciples, When they deliuer you vp, take ye no thought, how or what ye shall speake: for it shall be giuen you in that same houre, what ye shal speake. For it is not ye that speake, but the spirite of your father, which speaketh in you. And againe, saith he, I will pray the father, and he shall giue you an other comforter, that hee may bide with you for euer. The spirite of trueth, whom the world can not receiue, because the world seeth him not, neither knoweth him: but yee know him: for he dwelleth with you, and shall be in you. The holy ghost shall be with you, to assist you, to teach you all things, to direct your counsels, to  
leade

Iohn 14

leade you into all trueth, and to p̄serue you from all errour.

Nowe, as the spirite of God was among the faichfull, and distributed to euerie man severall gifts, as it seemed best to profite with all: so did the spirit of satan wait vpon the wicked, and possessed their hearts and bodies, and caused them to imagine, and to do those things which were vnseemely. Hee vsed them as instruments to disquiet the church of God, and to cast into it the seede of errour, of vntrueth and dissention. Of such spirits Saint Iohn giueth warning, saying, Beleeue not euerie spirite, 1. Iohn 4 but trie the spirits, whether they are of God: for many false prophets are gone into the world. At what time Achab would not beleeue the answer which the Prophet Micheas made him: there came forth a spirit, and stood before the Lord, and saide, I will go out, and 1. King. 22 be a false spirite in the mouth of all his prophets. This spirit euer walketh vp and downe, seeking whome he may deuoure, and blindeth the mindes of many, that the light of the glorious gospell of Christ may not shine vnto them. Take heede, that you be not deceiued by any such, which shall seeke to abuse you, by pretence of reuelation. Though they shal take vpon them to tell you of the day or houre of the comming of our Lord, beleeue them not: for the false spirite is in the mouth of such prophets.



Nor by word: or, if any shall report, and go about to perswade you, that I haue so spoken or taught in the congregations: or wil boldly countenance out such matter, and tell you, saying, I was present, I heard his words and remember them, this was the doctrine which Paul preached: refuse him that is such a one, for he bringeth not the trueth vnto you, but deceiueth you with lying and vaine fables.

Nor by letter, as it were from vs. Againe, it may be, they which lie in wait to destroy you, for their better way, wil counterfait letters, and send them vnto you in my name. This is a token in them that they be past shame, be not you carried away by any such pretence from that which we haue preached vnto you. Wee haue not taught you that the day of Christ is at hand. Oh then be not so soone remooued away vnto another gospel, by them which trouble you, and intend to peruert the gospell of Christ.

Many such sleights and false deuises haue beene vsed by deceiuing spirites, to blinde the eyes of the simple. There haue beene some, which haue set abroad their owne fantasies vnder the names of Adam the first man, that God created vpon the face of the earth, and of Cain and Seth Others haue called their owne dreames, the gospel of Thomas, and of Bartholomew, and of Barnabee, and of the apostles of Christ. Saint Augustine saith of

the Manichees. *Manichæi legunt scripturas Apocryphas, nescio à quibus sutoribus fabularum, sub nomine Apostolorum scriptas.* The Manichees read secret hidden Scriptures, written I know not by what coblers of fables, vnder the name of the Apostles. Such writings were neuer written by them, whose name they beare : but were wickedly and falsely counterfayted vnder their names by sundrie heretikes. *Aug. contra Faustum lib. 22. cap. 80.*

This is that, whereof our Sauioꝝ gaue vs warning, Take heede that no man deceiue you : for many shall come in my name, saying, I am Christ : and shal deceiue many. Mar. 24 Againe, he saith, If any shall say vnto you, loe, here is Christ, or there, belecue it not : for there shall arise false Christs, and false Prophets. Into what shape cannot he transforme himselfe : in whose name will not he craftily set forth his errours, which dareth falsely set himselfe in the place of the sonne of God : this hath euermore beene the practize of that olde serpent, to change himselfe into the likenesse of an Angel of light : and vnder the credite of holy men, to deceiue the world with unholy and unwholesome things. Since the time that the Church of God hath departed from her first faith, and woulde no longer be guided by the voice of the gospel : what, and how great forgeries haue there bene wrought : what epistles and canons, and decretals haue bene deuised to maintaine



maintaine seuerall partes of false religion, and published vnder the name of Clemens, Cletus, Anacletus, and of others, whereof these holie fathers neuer thought: Thus haue they cloked themselves vnder the couert of the Apostles, and of the fathers of the primitive church, and haue thought to winne credite in the world, by false shew of antiquitie.

2. Pet. 3

It is certaine, that the Sonne of man shal come with his holy Angels, and shall rewarde euery man according to that he hath doone in this life. Then will hee giue sentence against the wicked, and will place the faithfull at his right hand. In that day the heauens shal passe away with a great noyse, and the elements shall melt with feruent heat, the earth also and the workes that are therein, shall be vterly burned. In that day we which liue, and remaine, shall be caught vp together with them (that are dead in Christ) in the cloudes, to meete the Lord in the aire. But, of that day and houre knoweth no man: no not the Angels of heauen, but my father onely. saith our Sauour Christ.

1. Thess. 4

2. Pet. 3

Now it remaineth, that we see, by occasion of this practise of the false prophets, or false Apostles, of whom Saint Paul here warneth the Thessalonians, how the wicked abuse the holie Scriptures, and vnderstand them contrarie to their meaning. Saint Peter said, The day of the Lord will come as a thiefe in the night.

even as Paul had written vnto this people : as also it is spoken in the wordes of Christ, They Mat. 24 shall see the Son of man come in the clouds, with power and great glorie. The false apostles vse the same words, and wrest them to euill purpose : and take vpon them to iudge of the end of the world, and at what time the coming of Christ should be.

Christ saide, Destroy this temple, and in Iohn 2 three dayes I will raise it vp againe. There arose certaine that did beare false witness against him, saying, we heard him say, he would destroy this temple made with hands. They remembred, that that temple was xlvi. yeers a building, and thought it impossible that he could reare it in three dayes. They tooke his wordes otherwise then he meant. They thought of the materiall temple of stone in Ierusalem, and he spake of the temple of his bodie.

Againe, Christ saith, Thou art Peter, and Mat. 16 vpon this rocke will I build my church. These are the wordes of Christ spoken vnto Peter, after he had witnessed of him that hee is Christ the sonne of the liuing God. Hereof, they say, Peter is the rocke : and the bishop of Rome is Peters successor : he is the rocke vpon which the Church is builded, and shall stand stedfast for euer. But they vnderstand the wordes contrary to the meaning. For, alas who would conceiue, that God would build  
his



his church vpon a man or vpon any creature: Christ only is that rock whereupon his church

1. Cor. 3 is settled. Other foundation can no man lay, then that is laid, which is Iesus Christ. Therefore Chrysostome expoundeth those wordes,

Chrys. hom. *Super hanc petram edificabo ecclesiam meam, id est, super fidem atque confessionem.* I wil build

55. in Mat. my church vpon this rocke: that is, vpon this faith and confession. Likewise Saint

Hom. 13. de *Augustine, Super hanc petram, quam confessus es, &c.* Vpon this rock which thou hast confessed, vpon this rocke which thou hast known,

saying, thou art Christ the sonne of the liuing God, wil build my church. That is, I will build my Church vpon my selfe, which am the sonne of the liuing God. I wil not build my selfe vpon thee, but I will thee vpon me.

Iohn 3 Christ saith, Except a man be borne again, he can not see the kingdome of God. These wordes are most true. For, by our owne nature, we be the vessels of Gods wrath, and the children of damnation. Unlesse we be regenerate, and borne anew of water and of the holy ghost, wee can not be saued. Yet Nicodemus a wise man, a Pharisee, and a ruler of the Iewes mistooke this speech: it seemed strange vnto him, how a man might be borne, when he is olde. Can he enter (saith he) the second time into his mothers wombe, and be borne? how can these things be? Iesus answered, and

saide

said vnto him, art thou a master of Israel, and knowest not these things? This new birth must be from aboue: even by the working of the holy ghost.

Againe, Christ saith, Except yee eate the Iohn 6  
flesh of the sonne of man, and drinke his blood, you haue no life in you. The Iewes heard him, but mistooke his wordes. They did not vnderstand his meaning. Therefore they said, This is an hard saying, who can abide the hearing of it? They reasoned among themselves how it might be, that either hee coulde giue them his flesh to eate: or, that they could take his flesh and eate it, or, take his blood to drinke it. But when Iesus knewe, that his disciples murmured at it, he said vnto them, Doeth this offend you? It is the spirite that quickeneth, the flesh profiteth nothing. Heereof Augustine saith, *Acceperunt illud stultè, &c.* They tooke the saying of Christ foolishly, they thought of it carnally, and imagined that the Lord would cut off small peeces from his bodie, and giue it to them. Therefore they said, This saying is hard. They were hard, and not the saying. For, if they had beene meeke, and not hard, they would haue said to themselves: this is not spoken without some cause: there is some mysterie hidden vnder his wordes. And againe hee saith, *spiritualiter intelligite quæ loquutus sum. Non hoc corpus, &c.* Vnderstand those things



things spiritually, which I haue spoken. You shall not eate (with the mouth of your body) this bodie that you see, nor shall you drinke that blood which they shall shed, that shall crucifie mee. I haue commended vnto you some sacrament: vnderstand it spiritually, and it shall quicken you.

Thus we see the true meaning of Christs words, and after what grosse manner the Capernaïtes vnderstoode them. Let vs beware we fall not into like errour. Christ spake truely of his body, when hee called it a temple. The Jewes destroyed it, and in three dayes, he did raise it vp againe. Mistake not his wordes, be not deceiued. It is true that he said, Vpon this rocke will I build my Church. Mistake him not: Christ himselfe is the rocke, and not Peter. It is true, that a man must be borne anew, or else he can not be saued. Mistake not this: hereby is meant, not a bodily birth, but a renewing of the soule of man. It is truely said, that Christs flesh, is that bread that came from heauen, and giueth life to the world: but mistake it not, for this bread filleth not the bodie, but the mind: it requireth the hunger of the inner man. Euen so is it true that the apostle saith of the day of the Lord. Take heede you mistake him not, and fall into the errour of the false apostles, which take vpon them to appoint the time and houre, when the Sonne of man shall come vnto iudgement.

V. 3. Let no man deceiue you by anie meanes : for that day shall not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition.

The church of God hath euer beene vnder persecution, and afflictions, as may appeare by the stories of al ages : but God hath not failed to comfort them, and worke their deliuerance. Israel was in great bondage vnder Pharao. They were put to great slauerie, to chop straw, and to bake brycke, &c. Their male childre were slain before their faces. This was done vnto them, that so they might be rooted out, & their name quite put out from the earth. It was high time for the Lorde to put to his hand. They called vpon him in their troubles and he heard them. Then sent he Moses and Aaron, and deliuered them : hee opened the red sea, and gaue them passage.

When the Philistines oppressed them, God sent them Gedeon, Barac, Iehu, Deborah, and Sampson, whom he indued with wisdom, & courage, and power to ouercome their enemies, and to set them at libertie. What should I speake of Nabuchodonosor, Antiochus, Nero, Iulian, and other tyrants : they oppressed the seruants of God, and kept them in great misery. But God looked down from heauen, and was their helper in the time of neede :  
he



he brake the cords asunder, and deliuered them. The more cruelty was extended or practised against them, the more glorious did God shewe him selfe in the ouerthrowe of their enemies. Great oppressions and cruel persecutions were done vpon the saints of God, by those, and other wicked princes. But the most cruel of any that euer were, or are, or shal be, is the cruelty of Antichrist. By him the church of God shall suffer great tribulation, such as was not from the beginning of the world. And then shall his furie increase, and his tyranny be the greater, when his kingdome shall decay, and the dayes of his desolation shall be at hand. Primasius saith, *Tunc cadet Babylon, quando nouissime potestatem persecuendi sanctos acceperit.* Then shall Babylon come to the ground, when she shall last of all take power to persecute the Saints of God. For then will God arise, and will iudge his owne cause, he will deliuer the afflicted, and wil slay Antichrist with the breath of his mouth. Hereof Saint Gregorie saith thus, The church after these dayes of her affliction, shall afterward notwithstanding be strengthened with great power and might of preaching.

*Primasius in  
apo. ca. 16.*

*Greg. in 10.  
ca. 29. lib.  
19. ca. 9.*

Except there come a departing first. There must first be a departing from faith in the church of God, and then shall be the coming of the Lord. There was one general departing in the dayes of Noah. All flesh had cor-

rupt

rupt their wayes : there was not any that did seeke after righteousness. Then came the day of the Lord vpon them : he poured out the waters, and they preuailed vpon the earth, so that both man and cattell, and worme, and the foule of the heauen were destroyed. There was a generall departing of the Jewes, and people of God at Ierusalem. They made the house of God a denne of theenes : they saued a theefe, and crucified the Lord of glory. God had no delight in them, neither regarded their sacrifices. Christ said vnto them, O Ierusalem, Ierusalem, thou that killest the prophets, and stonest them which haue been sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wings, and ye would not? Behold, your house is left vnto you desolate. They shal not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. Such a departing it shalbe, whereof the apostle speaketh, and so generall, that the Sonne of man when he cometh shal hardly finde faith vpon the earth.

But this departing is diuersly taken. Some vnderstand it of the empire, that the kingdome and countries which were before in subiection to that estate, shal depart from it, and that then Antichrist shal spring vp. Others thinke that this is spoken of that departing wherein the godly haue carried themselves from the obe-



dience of the church of Rome. But others more truly say, it is the departure from the doctrine, and religion, and loue, and obedience of the gospel of Christ: wherof in another place he saith, In the later times some shal depart from the faith, and shal giue heed to spirits of errour, and doctrines of deuils, forbidding to marry, and commanding to abstaine from meates, which God hath created to be receiued with giuing thanks of them which beleue and know the truth. These men shal haue a forme of godlines, but shall deny the power thereof. They shall turne their eares away from the trueth, and will encline their hearts to heare fables.

The words of the apostle are plaine, to shew that there shall be a departing. But, as we see, it is not agreed vpon, what manner of departing this shalbe, nor by whom it shalbe wrought. Our aduersaries lay it vnto vs, saying, you haue wrought this departing: you haue departed from the church of Rome, you are they of whome Saint Paul hath spoken: you are the founders of Antichrist: so say they. But would to God, they and their fathers, and the church of Rome had not wrought this departure. Bernard beheld the state, and pride, and disorders of the church of Rome in his time, therefore said, *Superest vt reueletur homo peccati, filius perditionis: non modo daemonium diurnum, sed & meridianum: quod non solum transfigu-*

Bern. Serm.  
6 in Ps. 91.

*eratur in angelum lucis: sed extollitur supra om-*  
*ne quod dicitur Deus, aut quod colitur.* It re-  
 maineth, that the man of sinne, that is, the  
 sonne of perdition, be reuealed: euen the di-  
 uel, which flieth not onely in the day, but de-  
 stroyeth in the noone day: which is not on-  
 ly changed into an angel of light, but is exal-  
 ted aboue all that is called God, or that is  
 worshipped. And Gregorie did see who they  
 were that should worke this departing, & make  
 way for Antichrist: therefore said, *Ego fidenter* *Greg. lib. 8.*  
*epist. 30.*  
*dico, &c.* I speake it boldly: Whoso euer cal-  
 leth himselfe the vniuersall priest, or desi-  
 reth so to be called (as doth the Pope) in the  
 pride of his heart, he is the fore-runner of  
 Antichrist.

Now, that we may yet better knowe what  
 manner of departure that shall be, let vs consi-  
 der, what Saint Paul speaketh of the church  
 of God, which was in his time. Unto the Co-  
 rinthians, he saith, If al prophecie, and there *1. Cor. 14*  
 come in one that beleeueth not, or one vn-  
 learned: he is rebuked of al men, he is iud-  
 ged of al men, and so are the secrets of his  
 heart made manifest, and so wil he fal down  
 on his face, & worship God, and say plainly,  
 that God is in you indeede. Howe is it then  
 brethren? When you come together, euery  
 one of you hath a psalme, hath a doctrine,  
 hath a tongue, hath a reuelation, hath an in-  
 terpretation, let all thinges be doone vnto



edifying, &c. For God is not the authour of confusion, but of peace, as wee see in all the churches. Blessed were they of God. All things among them were done to edifying. The holie scriptures were read openly in the presence of the people: the people reuerently kept silence, and gaue eare, and vnderstood the wil of God, and submitted themselues vnto it. The praiers were in a knowne tongue, so that the vnlearned might vnderstand them, and say, Amen. The holy mysteries were duly ministred. The people receiued the sacrament of the Lordes supper vnder both kinds, as Christ had instituted: and did all communicate together. Chrysostome writing vpon that chapter saith, *Verum ecclesia calum fuit, &c.* Verily the church then was a heauen, the spirit of God ordering all things, and directing all the heads of the church.

Chri. ho. 36.  
in 1. ad Cor.

Tertul. in  
Apologetico

In the time of Tertullian, the christians still kept this maner. Therefore he saith, *Coimus ad diuinarum lterarum commemorationem, fidem sanctis vocibus pascimus. spem erigimus, fiduciam figimus*, Wee meete together at the reading of the holy scriptures: wee nourish our faith with those heauenly wordes: by them we raise vp our hope, & settle our affiance and trust. August. Chrysostome, Origen, and other ancient and godly fathers commended the reading of the scriptures to the people, called on them to reade them themselues,

or to get others to reade vnto them. And that they would heare them not onely in the church, but also at home in their houses. They taught them the hurt and danger of ignorance, that ignorance of the scriptures hath beene the cause of heresies, and that it hath brought in corruption of life and of maners. This was the order and vsage of the church in the time of the holie apostles, and of our first fathers. The people were guided by the word of God, they were made partakers of the holy mysteries, and all things were done in the church to edifying. And the same order is this day restored, and practised in our churches.

Let vs looke into the church of Rome, and behold the vsage and behavior thereof. Where shall we find that heauenly comelinesse which S. Paul requireth? Where is the comfortable reading of Scriptures? Where is the people taught their saluation in Christ Iesus? where is the brotherly meeting of all the congregation at the communion of the Lords supper? may we say of Rome that it holdeth fast the forme and fashion of that church which Christ and his Apostles left vnto vs, and which the holy ancient fathers continued? Nay, rather we may say of them with Chrysostome: they may haue the chesses and coffers wherein the treasure was sometimes kept, but the treasures they haue not. We may say, it is not now a house of prayer, but a denne of thieues. We may say,



246 Vpon the second Epistle

it shall no more be called Bethel, the house of God, but Bethauen, the house of vanitie, or of lying.

Jupiter and Bacchus, and the idols of the heathen, were not so dishonoured of their worshippers, as the almightie and euerlasting, and only true God is dishonored in that synagogue. I speake of it, as it is now, and as it hath bene these many peeres. If or in the time of our elder fathers, it had great testimony of true holines. Ignatius called it *castissimam*, most chaste. Tertullian said, it was a happy church, bicause the apostles of Christ suffered martirdome in it, and left their whole doctrine vnto it. And in like sort did others giue vnto Rome, as it was in those times, reuerent and woorthy commendation. But now, saith hee, *O Roma, à Roma quantum mutata vetusta es? nunc caput es scelerum quæ caput orbis eras.* O Rome, how much art thou changed from the old Rome? thou which hast bene the chiefe in al the world, art now the chiefe in al naughtinesse. They haue forsaken the trade of life, & the loue of the gospel, which they of olde time had in Rome, and therefore cannot be inheritoꝝ of their commendation.

When Chrysostome considered the state of the church, as the apostle speaketh of it vnto the Corinthians, and did see how farre the church in his time swarued from that: he said, *Nunc vero vestigia solummodo rerum illarum tenemus.*

Chrys in 14.  
1 Corinth.

We

We haue now the only bare ſignes of thoſe things. Againe, *Videtur eccleſia hodie, mulieri quæ manſuetudine veteri exiiderit ſimilis, quæque Symbola tantum, &c.* The church which is now, may be likened to a woman, which hath forſaken her wonted modeſtie, & hath only certaine outward ſhews of that firſt felicitie, & keepeth ſtil the hutches and boxes of pretious things, but lacketh the treaſure which was in them. To ſuch a woman may the church this day be likened. I ſpeake not this of the gifts: (for the matter were not ſo great, if we wanted them only:) but of life and of vertue. And againe he ſaith, *Scrinium aliud paterni theſauri exinanitum hodie dicam, &c.* I wil tell you of one other boxe of that treaſure which our father left to vs, which is empty, & hath nothing left in it at this day. In times paſt they did ſing altogether, ſo doe we alſo: but then they were all of one mind, and of one heart: at this day you ſhall not find one man that agreeth with himſelfe, there is ſuch war and diſcord in all things e- uery where. The name of peace is common in all places, but peace it ſelfe is no where to be found. Then men did uſe their houſes like churches: now men do uſe the church, as they uſe their houſe, nay, more prophanely then any houſe. Thus Chryſoſtome blamed the Church in his time, and layeth out their departing from the faith. He liued about



four hundred and eleuen peeres after Christ.

What may we thinke hee would say of the church that hath beene of later peeres, if he had liued to see the deformitie and abuses thereof: where, besides that they are not of one minde and one heart, they suffer not the people altogether to sing the praises of God: where they haue not onely emptied such boxes or hutches, wherein Christ left great treasures vnto his church, but haue made light account of them, and haue cast away the very patterns and images of true godlinesse. They driue away the people from reading the Scriptures, and reckon that as vnlawfull, as to cast the bread of the children vnto dogges, or pearles before swine. They leade men from trust in the blood of Christ, & teach them to beleue such things, and to put confidence in those creatures, which can not profite or helpe them at all. You may remember what prayers they vsed. But blesse your eares: for they are wordes full of horrible blasphemie. They saide to the holy and blessed virgin Marie, the mother of our Redeemer and Sauour, *In te virgo Maria confidimus, in te speramus, nos defendas in aeternum.* Our trust and hope we put in thee, O virgin Marie, defend vs euerlastingly. They say, *O felix puerpera nostra pians scelera.* O happy mother which doest purge vs from our sins. And, *Sanctae Mariae merita ducant nos ad regna caelestia.* The merites of holie Marie bring

vs to the heauenly kingdome. Againe, *Tu mediatrix Dei & hominum, aduocata pauperum, refugium peccatorum.* Thou art the mediator betweene God and man, the aduocate for the poore, the refuge of all sinners. O merciful Christ, what is become of thy passion: where is the price of thy blood: howe are wee led away from thee to seeke redemption in a creature: Againe they say vnto her. Thou arte the ladie of angelles: thou art the Queene of heauen: Commaund thy sonne: shew thy selfe to be a mother. He is thy sonne, thou arte his mother: the mother may commaund, the childe must obey. Againe, they turne all that is spoken in the whole booke of the Psalmes of the prophet Dauid, either of God, or of Christ, and apply it to the virgin Marie, and call that Psalter, *Psalterium beatæ Mariæ*, the Psalter of blessed Marie. Who will take the paines to peruse it, shall find that comfortable speech of our Saviour, Come vnto me all yee that are wearie and laden, and I will ease you, thus blasphemously abused in y<sup>e</sup> second psalme. *Venite ad eam omnes qui laboratis, & tribulati estis: & refrigerium & solatium dabit animabus vestris.* Come vnto her all ye that trauel, and be heauily laden: and she will giue rest and comfort to your soules. Another saith, the kingdome of God is of two parts, of iustice and of mercy. He reserueth iustice to himselfe: the other part that is mercie, he hath yelded vnto

Mat. 11

Psal. Beata  
Marie,  
Psal. 2



250 Vpon the second Epistle

Bernardinus  
in Mariali.

unto his mother. Therfore one of them playeth  
the Doctor, and taketh vpon him to shew the  
difference of those two courts, saying: *A foro*  
*iustitie Dei appellandum est ad forum miseri-*  
*cordie matris eius.* You must appeale from  
the court of Gods iustice, to the court of his  
mothers mercy. And is there not good cause,  
he should giue vs this counsell, if it be true that  
he hath writtē: *Nulla gratia venit de calo ad*  
*terram, nisi transeat per manus Mariæ. Est enim*  
*mediatrix saluationis, iustificationis, reconcili-*  
*mionis, communicationis.* No mercie commeth  
from heauen to the earth, but it must passe  
by the hands of Marie. For she is the medi-  
atour of our saluation, of our iustification, of  
our reconciliation, and of our participation.  
What is blasphemie, if this be not blasphe-  
mie: They which wil seeme somewhat to blush  
at these things, will perhaps excuse this, and  
call it spirituall dalliance. Unhappy are they,  
and heauy iudgement shall abide them, that in  
such sort dallie and scoorne the price of our re-  
demption. O let vs open our eies: we are the  
sonnes of God. God hath giuen vs eies to see,  
and eares to heare, and hearts to vnderstand.  
Let vs iudge vprightly. It is Gods cause.  
Whosoever considereth these and such other  
great errors, must needes confesse that the  
church of Rome hath wrought that departing  
whereof the apostle speaketh. In the late coun-  
cil of Trident, Cornelius the bishop of Bitonto

did something plainly acknowledge the great apostacie, & departing of the Church of Rome, both in matters of faith, and in conuersation, and life. These be his words, *Utinam à religione ad superstitionem, &c.* Would God they were not gone wholly with general consent, from religion to superstition: from faith to infidelity: from Christ to antichrist: frō God to epicure: saying with wicked heart and filthy mouth, there is no God. Neither hath there beene a great while anie Pastour or Pope that regarded these things. For they all, both Pope, and Cardinales, and other sought their owne: and not so much as one of them, sought for the things that pertaine to Iesus Christ. Yet, say they, there can be no departing from faith in the church of Rome, the faith thereof cannot faile: for Christ hath said, I haue prayed for thee, that thy faith faile Luke 22 not. And againe, The gates of hell shall not Matth. 16 preuaile against it. Therefore in that place there can bee no decay. This is the saying of some, who humble not themselves to knowe their errour, who loue the praise of men more then the praise of God: whose glorie is their shame, which mind earthly things.

The apostle saith, there shal be a departing, that it shal be, not among the Jewes and infidels, but among those which were reckoned to be of the householde of faith, and the children of God. What is it frō which they shal depart,



or wherein the decay shall be: doeth he meane their riches, their gold, & siluer, and bread, &c. No, but the doctrine of the gospel, and faith in Christ. The pure words, which as siluer from the earth are tried, and purified seuen times in fire: the well of water which springeth vp into euerlasting life, shal decay in the house of God. The people shal shut their eares that they may not heare the trueth, and shall giue heede vnto spirits of errour, and doctrines of deuils which speake lies through hipocrisie.

And let them not say the church of Rome can not erre. For, where did Christ euer giue, or where haue the Apostles euer made mention of any such priuilege granted to that church:

1. Pet. 2

Saint Peter saith, There were false prophets also among the people, euen as there shall bee false teachers among you: which priuily shall bring in damnable heresies, euen denying the Lorde, that hath bought them, and bring vpon themselves swift damnation, and many shall follow their damnable wayes, by whome the way of trueth shall be euill spoken of. Paul warned the Church of God at Ephesus, not only that after his departing greuous woolues should enter in among them: but also, that of themselves should men arise speaking peruerse things to drawe disciples after them. When Christ said, When the Sonne of man shall come, shall he finde faith vpon the earth? And when hee told his

Acts 20

Luke 18

disciples

disciples that the abomination of desolation shall stand in the holy place : when he warned them in this sort, Then if any shall say vnto you: Loe, here is Christ, or there, belecue it not. For there shall arise false christs, and false prophets, and shall shew great signes and wonders, so that if it were possible the very elect should be deceiued: It is most euident he spake of that departing which should come, and should appeare in the Church of God: which departing our forefathers did behold, and marke in their times: and which hath of late yeeres appeared so manifestly, that no man, who is not wilfully blinde can doubt thereof.

Mar. 24

Saint Paul knew not any such state of the church of Rome, or any especiall graunt made vnto it, in such sort, that it should neuer erre: for vnto the church of Rome he writeth, Boast not thy selfe. Be not high minded, but feare: For if God spared not the naturall branches: take heede lest he also spare not thee. Thow vnbeleefe they are broken off, and thou standest by faith. Behold therefore the bountifulnesse and seueritie of God: Towardes them which haue fallen, seueritie: but, towards thee bountifulnes: if thou continue in his bountifulnesse: or else thou shalt also bee cut off. That is, if he spared not the Jewes his owne people, howe will hee spare thee that art but a stranger: If thou continue not,

Roma. 11



## 254 Vpon the second Epistle

not, thou shalt be cut off. It may be thou shalt also depart from the faith, as the Jewes haue done: then shalt thou be as a withered branch, and shalt not draw any moisture from the root: then will God also forsake thee, & thy end shall be worse then the beginning. I trow, in saying thus, he said not, Thou shalt not erre. If the church of Rome can not erre, what neede haue they of that church, either of the Scriptures, or of the fathers, or councils: Perhaps through this pride, they grew first to despise the holie scriptures, and would not direct their waies by them. They are high minded, and boast themselves, that they are as mount Sion, which shall not be mooued. Yet our Saviour likeneth the church sometimes to sheep, as in the 15. of S. Mathew, I am not sent, but vnto the lost sheep of Israel. Sometimes to children, which are simple, and soone beguiled. Sometimes to a vine, which is weake, & easily throwen down: sometimes to the moone, which waxeth and is also in wane, and many times giueth no light. The ancient fathers compare the church of God to no one thing so vsually, as to a ship. And who knowes not how a ship is tossed hither and thither: how it is in danger of sands and of rocks, and of pirats, & in danger of drowning by leaking: If the sheepe were not a straying kind of cattell, what should they neede a shepheard: If little children could guide themselves, what neede had they of a guider: If the vine did not hang

hang downe, and lie on the ground, what need were there of props or of one to set it vp? If there were no feare for the passage of a ship, if it could not miscarry, what should it neede a pilot? Let no man therefore say: the church is safe for euer, it can not erre, it can not decay. Such words are deceivable, and lying words. For, false prophets shall come. There shall be a desolation: there shall be a departing, euen in the house of God: and that day of Christ shall not come, except there come a departing first. And that that man of sinne be disclosed, euen the sonne of perdition.

V. 4. Which is an aduersarie, and exalteth himselfe against all that is called God, or that is worshipped: so that hee doth sit in the temple of God, shewing himselfe that he is God.

This the apostle speaketh of Antichrist. Hee is the man of sinne, and the sonne of perdition. It will be somewhat hard to treat of this matter, and to open the words of this Scripture. Whatsoever I shal speake, it will be ill taken of many, & many will doubt of the trueth of my speeches, such affection they beare to him whom the apostle disciphereth to be Antichrist. Albeit whatsoever I will viter in opening the Apostles words shalbe such as the holy Scriptures and learned Writings of the holie Fathers haue left vnto vs, and the church of God hath



256 Vpon the second Epistle

Exod. 4  
Esay 45

Esay 35

Galat. 4.

Iohn 1

Iohn 3

Mat. 11

hath prooued, and at this day doth prooue to be true. God promised that Christ should come into the world, euen the Shiloh, vnto whome all the people should be gathered: and that hee should be the hope of Israel & deliuer his people from their sinnes. God made promise of him to Adam, and to Abraham, David, &c. Scriptures are full, and the Prophets make often mention of this promise. Olde men, and yong men, and all the people waited for the fulfilling thereof, and said: Send him whom thou wilt send. And againe, Ye heauens send the deaw from aboue, and let the cloudes drop downe righteousness: let the earth open, and let saluation and iustice growe foorth. And againe, God will come and saue you. Thus was euery eie bent vpon him and euery heart waited for his comming. But when the fulnesse of time was come, God sent forth his Sonne made of a woman, that we might receiue the adoption of the sonnes. He was in the world, and the world knew him not. He came vnto his owne, and his owne receiued him not. Light came into the world, & men loued darkenesse better then light. They to whom the promise was made, and which wished for him, and made all their common talke of the hope of his comming, when hee came, knew him not, they reuiled him, & said, Behold a glutton and drinker of wine, a friend vnto publicans and sinners. They called him Beelzebub:

zebub: and a falſe prophet, and a ſeducer of the people. Him they did take by the hands of the wicked: they betrayed him, they denied the holy one and juſt: they hanged on a tree, and killed the Lord of life. Such was the receiving of Chriſt. This did they to him through ignorance. It was not given them to know the ſecrets of the kingdome of heauen. They haue not known the father, nor whom he hath ſent, Jeſus Chriſt. Therefore ſaith he, I confeſſe

Luke 10

vnto thee father, Lord of heauen and earth, that thou haſt hid theſe things from the wiſe & learned, and haſt reuealed them to babes: euen ſo father becauſe it ſo pleaſed thee. Now, as the coming of Chriſt was, ſuch is the coming of antichriſt. God hath foretold of his coming. Daniel hath foretold. Chriſt and his apoſtles Paul and Iohn haue foretold it, the ſcriptures, and olde fathers make often mention hereof. There is none, neither old nor young: neither learned nor vnlearned, but hee hath heard of antichriſt. They hate his name, and deteſt him, before they know him. But here you may marke the wonderfull ſleight and ſubtiltie of Satan. The world ſhall looke after the coming of antichriſt. He ſhal not faile but come. All men ſhall carry hatred againſt him, and reckon him abhominable, and yet their eyes ſhall be blinded, and their hearts deceiued, ſo that they ſhall not know him. They ſhall hate his name, and embrace his doctrine: he ſhall

S

couer



couer himselfe with a cloke of holinesse. They shall thinke they doe good seruice vnto Christ, but shall therein do seruice vnto antichrist.

The diuerse fantasies of men, haue deuised many sundry fond tales of the person of antichrist. Some say he should be a Jew, of the tribe of Dan. Some that he should be borne in Babylon: some, that he should be bred vp in Bethsaida and Capernaum: some, that hee should rise vp in Syria: some, that Mahomet is antichrist: some that hee should ouerthrow Rome: some, that he should build vp the citie of Hierusalem: some, that Nero was antichrist: some, that he should be borne of a frier and a nunne: some, that he should continue but 3. yeeres and a halfe: some, that he should turne trees vpside downe, with the tops in the ground, and should force the rootes to growe vppward, and then should flee vp into heauen, & fall down, and breake his necke. These tales haue beene craftily deuised to beguile our eies, that whilest we thinke vpon these gesses, and so occupie our selues in beholding a shadow or probable coniecture of antichrist, he which is antichrist in deede may vniawares deceiue vs.

Except that man of sinne be disclosed. The apostle seemeth to teach vs of antichrist, as if he should be one man, because hee calleth him, The man of sinne. But wee may not so take him. The manner of the Scripture is oftentimes, and in diuerse places it speaketh that

of many, which seemeth to be spoken but of one. So doth Daniel set forth the kingdome, Dan. 7. and all the kings of Persia, in the name and likenesse of a beare, and so describeth the state of other whole kingdomes in such particular names. And so doeth the spirit of God in the the Revelation set downe under the name of Rev. 13 the beast, the succession and continuance of many. Hee meaneth not therefore, that Antichrist shall be any one only man, but one estate or kingdome of men, and a continuance of some one power and tyranny in the church.

We reade of Pharao a cruell tyrant, that he did persecute the people of God in Egypt. And of Nabuchadonosor that hee oppressed them, and brought them captiues into Babylon. And of Antiochus, that he likewise fought against them, and did overcome them, and ledde them captiues into Macedonia. They al were mighty and cruell tyrants. Yet one other shall come, whose crueltie shall be heavier, and whose continuance shall be longer then was the crueltie or continuance of any of these. Who shall worke his purpose not in Egypt, nor in Babylon, nor in Macedonia, But in the holie place, euen in the church of Christ, and in the house of God. And this state, and continuance of persecution in the church, is the state of antichrist.

But what shall he doe whereby hee may be knowne? Paul saith, Which is an aduersarie. This shall bee the marke whereby you may



knowe him, he shall set himselfe against God, and against Christ, for he is an enemy of the crosse of Christ. Why then (say you) are not the Iewes, and Mahomet, and the Turke either all, or the most wicked of them so called, seeing they utterly refuse all christian religion: because none of these sit in the temple of God: which is the place where Antichrist shall aduance himselfe: and because Antichrist shal not in open shew set himself against Christ as doth Mahomet, and the Turkes: but subtilly and craftily like an euill and vngacious seruant. He will not openly speake his blasphemies, or spit at the gospel of God, or defie the name of Christ: but he will call himselfe, The seruant of God: perhaps, the vicar of Christ, and perhaps, the seruant of Gods seruants: or perhaps, the head, or the chief member of the church. He shall say, he is led with the zeale of Gods house, and shall do nothing lesse: for, he shall seeke himselfe. He shall say, he seeketh the glory of God, when all that he doth is for the enriching and ambitious enlarging of his owne worldly pomp and vanitie.

In matters of princes, if any man take vpon him the name of an embassadour, or deputy to a Prince, hauing no commission thereto, and in this boldnesse presume to leuie and raise a power, and force the subiects to follow him: although he worke all this vnder the name, and by the colour of the princes authoritie (as

is the maner of rebels to doe ) yet he is a traitour, and his doings are not well thought of because hee dealeth in the princes matters without warrant from the Prince. Euen so antichrist, he shall come in the name of Christ, yet will he do all things against Christ, and vnder pretence and colour of seruing Christ, he shall deuoure the sheepe and people of Christ: he shall deface whatsoeuer Christ hath taught: he shall quench that fire which Christ hath kindled: he shall roote vp those plants which Christ hath planted: he shall undermine that house which Christ hath built.

He shall be contrary to Christ. His faith contrary to the faith of Christ: and his life contrary to the life of Christ. Is any man desirous to know antichrist: His comming shall be notable, it shall astonne the world. By this marke you may knowe him. He shall be contrary to Christ. To shew you at large this contrarietie by comparison of things contrarie in Christ and antichrist would aske long time. It shalbe sufficient we consider onely some few wherein they are manifestly contrary, that by them, iudgement may be made of the residue.

Saint Paul saith, With one offering hath Heb. 10  
hee consecrated for euer them that are sanctified. And againe, We are sanctified by the Ibid.  
offering of the body of Iesus Christ once made. What is he then that saith, I make priests to offer a dayly sacrifice, for the sinnes



Ephel. 1

Mat. 26

Iohn 18

Iohn 13

Mat. 17

Marke 10

of the people : by whom the offering up of the bodie of Christ is made euery day : hee is contrary to Christ, he is antichrist. S. Paul saith, God hath appointed Christ ouer all things to be the head of the Church. What is hee then which saith, I am the head of the church? which saith, All the churches of God are knit in me. You must vnderstand as I vnderstand: you must heare with mine eares, and see with mine eyes : I will gouerne and direct you. Hee is contrary to Christ. This is antichrist. Christ ordained that the Communion should be ministred vnder both kindes. What is he then that deliuereth it to the people but vnder one kinde: hee is contrarie to Christ. He breaketh the first institution of the Lordes supper : he is antichrist.

Christ saith, My kingdome is not of this world. What is he then which saith, I am lord of lords, and king of kings, I haue right to both swords : my power and authoritie reacheth ouer all the kingdomes of the world : he is contrary to Christ, he is antichrist. Christ washed his disciples feete. What is he then, that giueth his feete to bee kissed of kings and emperours: he is contrary to Christ : he is antichrist. Christ payed tribute vnto Caesar. What is he then that exempteth himselfe, and his cleargie from the temporall sword and authoritie : hee is contrary to Christ, he is antichrist. Christ allowed marriage, and repro-

ued fornication. What is he then that alloweth fornication, and forbiddeth marriage: he is contrary to Christ: hee is antichrist. Christ saith, Search the Scriptures. What is he then which saith, giue not that which is holy unto dogs, neither cast pearles before swine: ye may not search the Scriptures: he is contrary to Christ: he is antichrist. These be the certaine and vndoubted markes of antichrist.

So that he doth sit in the temple of God. That is, he is bold, and without force of any danger. He is not driuen to hide himselfe in a corner: he is exalted in the eie, and in the heart of the world. Hee beareth rule in the conscience of men. He hath the keyes to open and shut at his pleasure. He maketh kings and princes, become his subiects. He ruleth them: not by sword or speare onely, but by pretence of religion: he telleth them, all things are put in subiection vnder his secte: that hee is the vicar of Christ: that his worde must bee taken as the word of God. So, he sitteth in the temple of God, as if he were God.

The godly preachers sit also in the temple of God: they are the ministers of Christ, and disposers of the secrets of God. There they expound the Scriptures, and shew the good and acceptable will of God. There they exhort, and teach, and reprove, and correct, and instruct the people in righteousness. Antichrist sitteth not in the church after this sort. He teacheth not,



264 Vpon the second Epistle

nor exhorteth the people. Hee maketh that no part of his office. How sitteth he then? What shall he say, what shall he do? The apostle telleth vs, He exalteth himselfe against al that is called God, or that is worshipped. Hee shall be honoured with the honour that is due vnto God. He shall shine and glitter in gold and pretious stones. He shall be carried vpon the shoulders of men, and waited vpon by kings and princes, and great estates. So shall he be contrary to Christ.

Psal. 22

Phil. 2

Mat. 8

Luke 12

Mat. 11

Christ was humble and lowly. The Prophet in his owne person speaketh of him, I am a worme, and not a man: a shame of men, and the contempt of the people. And the apostle saith, He humbled himselfe, and became obedient vnto the death, even the death of the crosse. Behold his parents, his birth, his cradle: behold his life, his disciples, his doctrine, and his death. All were witnesses vnto his humilitie. He saith of himselfe, The Son of man hath not whereon to rest his head. And to his Disciples hee sayeth, The kings of the Gentiles reigne ouer them, and they that beare rule ouer them are called gracious Lordes: but you shall not be so. And againe, Learne of me, that I am meeke and lowly in heart: and yee shall finde rest vnto your soules.

Now on the other part take view of Antichrist. Behold his birth, his place, his chaire, his

his estate, his doctrine, his disciples, and al his life. You shall see nothing but pompe and glorie. Gregorie calleth him the king of pride. He is proud in life, proud in doctrine, proud in word, and proud in deeds. He is like vnto Lucifer, and setteth himselfe before his brethren, and ouer nations and kingdomes. He maketh euerie knee to bow downe to him and worship him: he maketh kings to bring him water, to carrie his traine, to holde his cup, to beare his dish, to leade his bridle, and to hold the stirrup: he claimeth power ouer heauen and earth: hee saith, he is Lord ouer all the world, the Lord of Lordes, and the king of kings: that his authoritie reacheth vp into heauen, and down into hell: that hee can commaund the Angels of God: that hee condemneth whom he will condemn: that he maketh saints at his pleasure: that whatsoeuer he blesseth is blessed: and that it is cursed whatsoeuer he curseth.

He selleth merites, the forgiuenesse of sins: the sacrifice for the quicke and the dead. Hee maketh marchandize of the soules of men. He laeth his filthy hands vpon the Lords annointed. He remooueth kinges, and deposeth the states and Princes of the world. This is Antichrist. This is his power. Thus shall hee worke and make himselfe manifest. So shall he sit in the temple of God. The people shall wonder at him, and shall haue him in reuerence. They shall say, who is like vnto the beast:



Who is so wise, so mightie, so godly, so vertuous, so holy, so like vnto God: so intolerable and monstrous shalbe his pride.

It were much for him to sit in the seate, and to occupie the roome of an earthly king or Emperour. But hee shall take vpon him the authoritie and the name of God, the name of the living Lord, the name of God which hath made heauen and earth, euen the name of God the father of our Lord Iesus Christ. And in this pride he shal exceed all other that haue been wicked. The Pharisees and the Scribes were wicked: yet none of them did sit in the temple of God, shewing himselfe that hee was God. Arrius, Nestorius, Montanus, Valentinus were wicked heretiques, yet they neuer tooke vpon them y name of God. What shuld I say of this blasphemie: or in whom may we finde the like: Mahomet was a Turke and a false Prophet, and a deceiuer of the people, yet he tooke not vpon him the name of God. This point and reach of vngodlinesse belongeth only to Antichrist. Hee shall sit in the place of God in iudgements: hee shall shewe himselfe out of that place as if he were God, Irenæus saith, *Quum sit seruus, tamen adorari vult vt deus.*

*Irenæus lib.*

*lra. penul-  
timo.*

Whereas hee is but a seruaunt, hee will be worshipped as if he were God.

But some will say, Antichrist shall be mortall as other men, borne of a mortall father and mother: hee shall knowe, that hee shall die:

die: and that he is but dust, and shall returne againe into dust: that he cannot make himselfe, no that he cannot make the least and vilest of all creatures. How then wil he proclaime himselfe to be an immortall God: Howe will hee call himselfe God that made heauen and earth: or, God which had no beginning, nor shall haue any end: no, this is not the meaning of these wordes. He shall not so thinke of himselfe, nor so say. I will tell you after what sort hee shall sit in the temple of God, and howe the worlde shall receiue him and reuerence him as God. Hee shall take to himselfe that supreme authoritie, and prerogatiue, which appertaineth onely to God by nature. Although hee be but a man, yet in office he will be accounted as God. He shall compare his lawes, with the lawes of God. He shall say, his worde is the worde of God. Whatsoeuer he saith, hee shall say it is the voice of y<sup>e</sup> spirite of God: of the same authoritie, that is the Gospel of Christ: no man may breake it: no man may touch the credite therof: if any man withstand it, he must thinke he doth sacrilege, committeth blasphemie, and sinneth against the holy Ghost. Againe, he shall breake the lawes of God to vphold his owne, and shall pull downe God to set vp himselfe. Such shall be the power and authoritie of Antichrist: so shall hee possesse the consciences of the people: so shall he sit as an Idoll in their heartes: so shall hee stand in the place of God,

and



and shew him selfe that he is God. The people shall receiue his doctrine and beleue his word. They shall fall downe before him and worship him. They shall say, Who is like vnto the beast? What creature is so beautifull as he? They shall honour him as God.

Reuel. 13.

But what is hee, which hath suffered himselfe to be so called? Who is hee which hath been called by the name of God? Of all the creatures which haue professed the faith of Christ, of all the kings, or bishops, or priests, or lay people that euer were in the Church of God, who euer required to be called by the holy name of God? Or, who euer liked well of them which so called him? Who hath been so wicked? Who hath euer so much forgotten himselfe? In what place hath he dwelt? Or what hath he been?

Where me thinketh I see the secret motions of your heart. You looke that I should name the Bishop of Rome: that it is hee which hath suffered himselfe to be called by the name of God. I will not tell you in mine owne words. Unlesse the Bishop himselfe so speake, I will not tell you. Marke then, and witnesse of my indifferencie, whilest I speake hereof, that I follow not affection, but deale vprightly. Therefore, I say againe, vnlesse the Bishop himselfe suffer himself to be called by the name of God, I will not so say of him. Then let vs see what he hath written of himself, & what he hath suffered others

others to write. Pope Nicholas saith, *Constat, summum pontificem à pio principe Constantino Deum appellari.* It is well knowen, that the Pope, of the godly Prince Constantine was called God. And therefore Pope Pius in his Bull saith, *Nemo audeat obedire.* No man dare obey her, or her will, or commaundementes, or lawes vppon paine of our curse.

*Dist. 96. scilicet tu euidenter.*

*Bulla Pii V. contra Elix.*

The Pope was well content to suffer Christopher Marcellus, one of his Parasites in the Councel of Laterane, to say vnto him, *Tu es alter deus in terris*: Thou art an other God in earth. The pope is content in such sorte to haue a diuision of tenures made betweene him and God, as the poet sometime flatteringly wrote, *diuisum imperium cum Ioue Caesar habet.* The Emperor parteth his rule, and holdeth halfe with Iupiter. In the Extrauagants it is set downe, *Dominus deus noster Papa.* Our Lord God the Pope. Marke these wordes. Our Lord God the pope. In them the pope is called Lord, and is called God. O mercifull Lord God, which from thy heauens beholdest this vanitie, how great is thy mercie in suffering this? I deuise not this. His owne books, his owne doctors, his owne decrees & decretals speake it, and set it downe. *Credere dominum deum nostrum Papam non potuisse statuere, prout statuit, Hereticum censeretur.* To belecue that our Lord God the pope might not decree as he

*In concilio Later. sess. 4*

*Extravag. Ioh. 22. cum inter in glosa.*

*Lid.*



he decreed, it were a matter of heresie. It is so written there, he hath heard it, he hath seene it, he knoweth it is so, yet he suffereth it to goe abroad, and thereby suffereth himselfe to bee called God.

He hath burnt manie Saintes of God, and holy men for no other cause, but for the profession of the gospel. Hee hath in many places burnt the holy Bible, and such bookes as teach nothing but godlinesse. Where did hee euer burne: what speake I of burning: where may it appeare that euer hee controlled any for so writing, or calling him in such speeches:

One of them seemeth to take shame of this shamelesse and blasphemous stile, or title. He seeketh friendly to temper, and qualifie, and take by the matter. *Nec deus es nec homo, quasi neuter es inter Utrumque.* Thou art neither God nor man: in a manner thou art neither of both: but rather a meane betweene both. That is, thou art not so high as God, nor yet so base as man. Whom then shall we imagine him to be: Is he an Archangel, or Angel, or a spirit of the aire: God giue him grace to see his owne vanitie: that hee may know, he is but a miserable and mortall man: that he may know that a time shall come when his hypocrisie and dissimulation shall bee disclosed. God giue him grace to become godly, as becommeth the man of God. That hee may indeed be the minister of Christ, and a dis-

poser

*Clement. in  
procmio. in  
glosa.*

poset of the secrets of God, that he may serue  
 God in trueth, in holinesse and righteousnesse  
 all the dayes of his life. But you say, the pope  
 at this day is not called God. Hee rather aba-  
 seth himselfe, and writeth himselfe by a title of  
 humilitie, and is called so, *Seruus seruorum*. The  
 seruant of seruants. Be it so, that he is so cal-  
 led, and so written: yet he is king of kings, and  
 Lord of Lords. This seruant saith, I do make  
 holy the vnholie: I doe iustifie the wicked: I  
 doe forgive sinnes: I open, and no man shut-  
 teth. This seruant can say, whosoever obeyeth  
 not me, he shalbe rooted out. This seruant may  
 dispence for any commandment of the old and  
 newe Testament. This seruant hath Christs  
 liefetenantschip not onely ouer thinges in  
 heauen, ouer thinges in earth, and ouer thinges  
 in hell: but also ouer the Angels both good  
 and bad. No man may iudge this seruant.  
 For they say, *Papa solutus est omni lege huma-*  
*na*: The Pope is exempted from all lawe of  
 man. And againe, *Nec totus clerus, nec totus*  
*mundus potest Papam iudicare aut deponere*.  
 Neither all the Clergie, nor all the whole  
 world, may either iudge or depose the pope.  
 Such a power this seruant of seruantes clai-  
 meth to himself. What greater power may be  
 giuen vnto God? What angel, what archan-  
 gel euer had the like power?

And this power euen at this day Pope Pius  
 challengerth as proper to his seate. That hee  
 hath

*Extra de  
 Maior. Obedientia.*

*Summa an-  
 geli in dicti-  
 one.*

*Papa.*

*Extra de  
 consensu.*

*status o. cano-  
 num:*

*Pelinus.*

*9. Qua. 3  
 cuncta.*

*Pet. de  
 palude de  
 potest. Pp.  
 Artic. 4.*



Distinct. 41.  
non nos : in  
glos.

hath the authoritie which is due to Christ ouer his church that no man may iudge him, nor say he doth erre, nor aske why he doth so. Hee is inuested in the priuiledge of his Church, and loseth no one iote of his dignity. It is yet good at this day which hath been set downe: *Sacrilegij instar esset disputare de facto papæ.* It is sin, as great as sacrilege, or Church robbing, to reason of any the Popes doinges. These bee their owne wordes. God knoweth, before whom wee stand this day, they be their owne wordes, and not mine. Thus doth hee sit in the temple of God, shewing himselfe that he is God.

Euseb. de  
prepar. li. 7.

Greg. in  
Iob. lib. 25.  
cap. 14.

And therefore may we say, as sometime said Eusebius, *Hoc est argumentum, eos, odisse deum, quod velint seipsos appellari Deos.* This is an euident token, that they hate God, because they wil haue themselues called by the name of God. Or as Gregorie, who speaking of Antichrist, said, *Cum sit damnatus homo, & nequaquam spiritus, Deum se esse mentitur.* Whereas he is a cursed man and not a spirite, he faigneth himselfe, by lying, to be a God.

V. 5. Remember ye not, that when I was yet with you, I tolde you these things?

Before I departed frō you to goe farther, to plant the Gospel in other churches, I told you that Antichrist shoulde come, and that hee shoulde oppresse and confound the church of Christ

Christ. Paul was chosen to be an apostle. The office of an apostle was not to rest in any one certaine place, but to passe from countrey to countrey, from land to land, and to fill all the world with knowledge of the gospel, and therein appeareth the difference betweene an apostle and a bishop. A bishop had the charge of one certaine church, an apostle had the charge ouer all the churches.

But Paul was not tied to any one citie, or land, or countrey. He had authoritie to preach to all cities and countries: to all lands and Islands from the east to the west. So did Christ appoint his apostles: Go ye into al the world, Marke 16 and preach the gospel vnto euery creature. They were not sent to Jerusalem, nor to Samaria, nor to Ephesus, nor to Rome only: but into all the world. The whole world was their diocesse, and their prouince. So speaketh the prophet David of them: Their sound is gone Psal. 19 foorth through the earth: and their wordes into the endes of the world. This was the commission which our Sauioꝝ gaue vnto Iohn, and to Iames, to Paul, and to Peter, and to the rest of the apostles: that they should go into all the world. Therfore if any of the apostles shuld haue stayed in one onely place, and haue gone no further, hee had offended, and done otherwise then Christ commanded.

Here we see how fowly they are deceiued which say Peter was bishop of Rome, and did



sit therē fīue and twenty peeres. They that say  
 so, know not what they say. It is an error.  
 Christ made Peter an apostle, and not to sit as  
 a bishop at Rome. He saide vnto Peter, Go  
 into all the world: thou shalt be a witnesse  
 vnto me, vnto the outmost coasts of the earth:  
 I send thee vnto all the churches, and not to  
 one alone. The like charge receiued Paul: he  
 trauailed from Damascus to Arabia: from A-  
 rabia to Jerusalem: from Jerusalem to Ily-  
 ricum: from Ilyricum to Rome, and so from  
 countrey to countrey, and from coast to coast,  
 to make a pleasant perfume of the gospel of  
 God, in all the world, that it might be vnto  
 them a fauour of life vnto life. Therefore saith  
 he to the Thessalonians. Wee remember that  
 whē I was with you, I told you these things.  
 The spirit of God warned me to goe further.  
 Other churches required my presence: I was  
 debter vnto them as vnto you. Yet before I  
 left you, I told you what dangers should en-  
 sue. It was mine office, I was bound so to  
 do, lest you might be deceiued. I told you an-  
 tichrist should come, even that man of sinne,  
 the sonne of perdition, which should destroy  
 himselfe and others also. I told you he should  
 be an aduersarie of the gospel of Christ: that  
 hee shoulde aduaunce him selfe ouer all the  
 kings and powers of the world: that he should  
 sit as God in the holy place: that the people  
 should giue him place to sit in their hearts, and

in their consciences. This warning the apostle gaue vs the Thessalonians. The like warning he gaue to other churches where hee taught the gospell: and the same is also spoken vnto vs. They knew by his teaching that antichrist shoulde come. We know by the markes which he hath giuen to knowe antichrist, that hee is already come: and that the very same is come, which the apostle describeth, that he is growen vnto his fullnesse, and hath stilled himselfe in the place of God.

V. 6. And now yee knowe what withholdeth: that hee might be reuealed in his time.

Paul seemeth not in these wordes to say, what letteth the comming of antichrist: but what shall stay the comming of Christ. For so he maketh entrie into his matter: I beseech you, by the comming of our Lorde Iesus Christ, that ye be not troubled as though the day of Christ were at hand. Let no man deceiue you by any meanes. For the day of Christ shal not come, except there come a departing first, and that antichrist be disclosed. Euen so here he saith, ye know what withholdeth Christ, and why he commeth not. Euen this, that antichrist might first be reuealed in his time. His time is appointed. The spring commeth not, vntil the



winter haue gone before : the night goeth before, and then the day cometh. And so shall not <sup>the</sup> glorious maiestie of Christs comming appeare, before the dreadfull and dangerous dayes of antichrist shall come. There shall be no deliuey, vnlesse bondage go before.

Antichrist shall bring the worlde into bondage : he shall do violence to the saints of God : he shall be as a continuall storme, and darkenesse in the church. The godly shal looke vp to heauen, and call for aide : they shall cry vnto the Lord, and he will heare them. They shall say, O come Lord Iesus, thy kingdom come, confound thine enemies. Then wil he not stay : he will appeare, and shew himselfe in glorie. In the mean while this is the cause of his stay, this letteth his comming : antichrist must first come. This I take to be the apostles meaning. It agreeth with the beginning. It is simple, cleere, & plaine, and without danger of errour.

Antichrist shal appeare, not when he wil: but he shal be reuealed in his time. His time is the time of darkenesse : when shepheards and the guides of the people shalbe carelesse : when the word shalbe loathed : when the light shalbe put out : when superstition shall raigne : when ignorance shall haue the vpper hand : when the creature shall not be knowne from the creator : when there shall be no feare of God, no regard of godlinesse : when the people shall not knowe neither wherefore they pray, nor whom they worship,

worship, nor in whom they beleue: then shall it appeare that antichrist is come; then he shall shew himselfe: this is his time.

V. 7. For the myserie of iniquitie doth already worke, onely he which now letteth, shall let till he be taken out of the way.

The myserie of iniquitie doth alreadie worke. Let vs not be deceived. Antichrist shall certainly come, and shall draw many into error. As it was with Christ, at his coming, he was in the world, he did the workes of his father, yet few knew him: So shall it be with antichrist, he shall be in the world: he shall worke his iniquitie, and few shall know him. Paul liued more then fiftene hundred yeeres past. Yet then hee saide, the myserie of iniquitie doth already worke. The deuil is not idle, saith he; antichrist euen now worketh, when as the blood of Christ was fresh: when as yet the apostles and many other witnesses of our redemption by Christ were liuing. And Saint Iohn saith, Euen now are there many antichrists come already. So soone was his foundation cast, his plot laide, his way prepared, and his worke begonne. So long sithens did Paul see some which delighted in the workes of darkness: which were the enemies of the crosse of Christ, which serued their belly and not the Lorde, euen then did hee see, that greuous wolues not sparing the flocke, should enter in

1. Iohn 2



278 Vpon the second Epistle

among them. All these were the forerunners  
and the harbingers of antichrist.

Wee may not thinke that antichrist shall  
come as a robber by the highwayes, or like a  
murderer, or like a tyrant that burneth our  
houses, or sacketh our cities, or destroyeth our  
fieldes, or pulleth downe all that is before him.  
Wee may not looke that hee should say, I am  
antichrist, I am that man of sinne, I am the  
sonne of perdition, I am the aduersarie, and am  
contrarie to Christ. Hee shall not shew forth  
himselfe in such a sort, he shall not so speake of  
himselfe. He is subtile and cunning, he shall  
deceiue the learned and the wise: hee shall cast  
himselfe into a colour of holinesse: he shall fast,  
hee shall pray, hee shall giue almes and shew  
mercy: hee shall waske as if he were a disciple  
of Christ: he shall counterfeite an angel of light.  
He shall goe before, and the world shall follow  
him. So shall the myserie of iniquitie worke.  
His life, his religion, his doctrine shall be close  
and hid, and secret. Antichrist worketh in my-  
serie. Hierome saith, *Ingemuit totus orbis,  
& Arianum se esse miratus est.* The whole  
world mourned, and did maruell that they  
were possessed with the error of Arius:  
that they denyed the diuinitie of Christ before  
they were ware. This was a myserie. So shall  
the learned and wise be deceiued. They shall  
honour antichrist vnwares. They shall say, we  
desie him, and detest him, and yet shall fall down  
and

Hier. dial.  
cont. Luci-  
ferian. c. 7.

and worship him. This is a myserie. So secret shall his dealing be, it shall not be known to many.

He shall walke in craftinesse, and handle the word of God deceitfully: hee shall mingle his lies with the trueth of God: he shall mingle his poison with the hollosome food of our soules, so closely and subtilly, that it shall hardly be espied: he shall go forward by little and little, and so winne credite, and conuey himselfe into the hearts of the people. This is a myserie.

Christ saith, A man sowed good seede in his field, but while men slept, there came his foe and sowed tares among the wheat, and went his way. They grew together, and had both one like colour. The householder willed them to let both grow together til haruest come, lest with the tares they plucke vp the wheat also. So shall be the coming of antichrist. He shall come whiles men sleepe, in the night of blindness, and of negligence, and of ignorance: and shall sowe his tares with the Lords wheat. They shall both grow vp together. The day of the Lord shall reueale them and set ech part by it selfe. This is a myserie, and as it is a secret, so is it long in working. This myserie began in the dayes of the apostles, and continueth on still vnto our time. It is still in worke.

But who be they which followe this lore: which yerd themselves to him, and which shall be deceived: are they poore men, or artificers,



of labourers: nor are they vnlearned and ignorant men: No, no, he shall deceiue priests, bishops, archbishops, princes, kings, emperors, the grauest, the best learned, the wisest, the mightiest men in the world. He shall blind their eyes, and amaze their hearts. They shall runne to him out of all parts of the earth: they shall fall downe before him: they shall aske counceill of him: they shall say, thou art the doctour of doctours, thou art the father of fathers, thou art the comfort of the church, thou art the light of the world, thou art most holie: all law, and all knowledge is hid in thy breast: wee beseech thy holinesse, shew vs thy way, expound thou the law vnto vs, teach vs how wee may be saued: thou hast the key of knowledge, thy word is the word of trueth. So shall they creepe to antichrist, so shall they poure out their soules before him, so shall they seeke counsell at his mouth, so shall they fetch light at the prince of darknesse.

This mysterie, saith S. Paul, both already work, it shall increase and go forward and grow to a perfection. A thorne when it is yong is soft and gentle, ye may thrust at it with your finger, it will not hurt you: but after, it waxeth and groweth hard and stubburne, it will pierce to the flesh and drain blood. A beare when hee is yong is harmelesse and innocent, ye may dandle it, and dally with it, as with a whelp, it hath not chambers to gripe, no teeth to bite, nor pawes

pawes to teare: but after it will grow, and become fierce and cruell like the fire. A serpent when it is yong, is litle and pretie: it hath no sting nor poison. You may take it in your hand and lay it in your lap, it will not hurt you. After, it will encrease in venonie, and growe in mischief, and be like it selfe: then it will shake the sting, & cast poyson, and prove dangerous.

Such a thorne, such a beare, such a serpent is Antichrist. At the first he shall seeme soft and gentle, and pretie and innocent. After he shall grow fierce, and arme himselfe with sting and poison. But a thorne, though it be soft, is a thorne: a beare though he be litle, is a beare: a serpent though it be pretie is a serpent. Even so Antichrist, though hee seeme gentle, mild, and simple, yet is he Antichrist. He groweth by degrees, he will be like his fire, his pawes will be dreadfull, his mouth will be deadly.

Whosoever knowe the nature and working of an earthquake, how it groweth and how it worketh, know, that at the first it is some litle winde, gathered and kept in some hollowe places of the earth: there it lieth closely sometimes for many yeares, without giuing forth any noyse, without stirring or shaking. One may walke ouer it and perceiue nothing. After it groweth strong and violent, it seeketh a way out, it forceth it selfe, it gathereth strength and cometh abroad, it will stay no longer: out it breaketh, and teareth the earth, & renteth rocks,  
ouer=



ouerthroweth mountaines; y<sup>e</sup> shaketh downe  
 townes and cities, swalloweth vp whole ri-  
 uers: it inflameth the aire, raiseth thunder,  
 roareth vp into heauen, and astonieth the world.  
 Such is the working of an earthquake: so great  
 and mightie at the end, so little and simple at  
 the first. Such shall be the myserie and con-  
 ming of antichrist. At the beginning he shall be  
 like a little winde, and shall enter into the hol-  
 lownesse and darknesse of the Church, but af-  
 ter, hee shall shake the whole world. Hee shall  
 shew forth himself at the first with countenance  
 of deuotion and holinesse, that hee may closely  
 and priuily, and secretly wexeth in himselfe.  
 How shall be able to vnderstand the myserie of  
 his dealing. After, hee shall be opened, and ap-  
 peare as he is.

Who would thinke there were any euill in  
 forcing of breguicie, chastitie, or single life?  
 He that is vnnarried, careth for the thinges of  
 the Lord, how he may please the Lord, that he  
 may be holy both in bodie, and also in spirite.  
 Would God it were so with all that haue ta-  
 ken the profession of single life. But the colour  
 is faire. Hence hath it growen, that Bishops,  
 and Priests, and yong men, and maydens haue  
 continued single. This seemed strange, and a  
 myracle, and a matter of great holinesse. But  
 this is a myserie: this is a way to bring in  
 antichrist. Marke what S. Paul speaketh here-  
 of, They shall forbid to marrie. Of whom  
 speaketh

speakeeth he : Of antichrist and his disciples. They shall forbid lawful marriage, as unholy, and as a state of life unfit for their holinesse. Yet Christ Iesus the son of God did neuer forbid it. His apostles were married and had wiues.

This, saith Saint Paul, is a marke of antichrist, by this shall he be knowne. Forbidding of marriage is a doctrine of diuels : not of Christ, or of God, but of diuels. It is a gulfe, it is a sea, it is a world, it is a hell of iniquitie: and the vilest vilanie that euer crept into the Church of God. Hierome, expounding the wordes of Daniell, He shall haue no regard to the desires of women, saith *Facilior interpretatio est, de Antichristo, quod ideo simul* Hieron. de 11. Dan.

*castitatem, vt plurimos decipiat.* The better exposition herof, is to apply these wordes to antichrist, for that hee shall pretend chasticitie, that hee may deceiue many. This is the mysterie of iniquitie, This is the practise of antichrist. Hee shall come with a cloake of counterfayted chasticitie, not with true chasticitie, both in bodie, and also in spirit, but with counterfeit chasticitie, and so shall deceiue the hearts of many.

Who would thinke there were any euill in single communion : Or why may not euerie body follow his owne deuotion, and receiue the sacrament when he will : what harme is herein : It may seeme to be done for the reuerence vnto the Sacrament, least it should growe in contempt,



contempt, if it were vſed often. Theſe reaſons are faire and freſh, but this is a myſterie, and practiſe of antichriſt. For, by this meanes haue they ſhut out the faithfull people of God, and made them negligent and careleſſe for the receiuing of y<sup>e</sup> Lords ſupper: they abuſed the church of the liuing God, they turned the remembrance of the death of Chriſt into a maygame: they made the people commit horrible and open idolatry, to worſhip the creature in ſtead of the creator, which is God bleſſed for euer.

Who would thinke there were any euill in the keyes of the church? They are the expounding of the law, and the diſcloſing of the will of God. They are the chiefest comfort of our conſcience. But antichriſt ſhal take theſe keyes vnto himſelfe, and ſhall build vp his owne kingdome with them. He ſhall ſhut, that God hath opened: and ſhall open that God hath ſhut. This is alſo the myſterie of iniquitie.

Who would thinke there were any euill in godly prayers of the church? Chriſt ſaith, Math. 24 Watch and pray, for you know not in what houre your maſter will come. And againe, Math. 6 Pray thou to thy father which is in ſecret, and thy father which ſeeth thee in ſecret Math. 7 ſhall reward thee openly. And againe, Aſke and ye ſhall receiue, ſeeke and ye ſhall finde knock and it ſhalbe opened vnto you. S. Paul ſaith, Pray without ceaſing. The prophet Dauid ſaith, The Lord is nigh vnto all them that

that call vpon him, to all that call vpon him faithfully. For the Lord will heare the prayers of his Saints, and deliuer them when they call vpon him. These prayers shal antichrist take to worke his iniquitie. And vnder pretence of them shall deuour widowes houses, and shall make a net of them to fish and drag for al the riches of the world. This is also the mysterie of iniquitie.

Who would thinke there were so great euill in the doctrine of purgatorie? What if one thought that his father or friend died in some veniall sinne, and were chastised sometime in purgatorie fire, and that he might be relieved by prayers? For this iolie pretence and imagination haue they thereof? What if one should so thinke? what hurt were it? Brethren this is the mysterie of al mysteries, and the secret of al secrets. In this standeth the countenance, and al the welfare of antichrist. He hath impropried the whole kingdome of purgatorie to himselfe, and hath made it more gainfull, than heauen and earth. There he selleth prayers: there hee maketh port sale of bulls and pardons: there he selleth forgiveness of sinnes, *a culpa & pena*. He selleth the mercies of God, the bloud of the Martyrs, the workes of supererogation, the merites of his fratries, the bloud of Christ. There he selleth paradise, deliuerance or assurance from hell, and entrance into heauen, he maketh merchandise of the soules of the people.

This



This is the alonely myſterie aboue all other myſteries.

Who would thinke there were any euill in the name of the church? It is the witneſſe bearer vnto the Goſpel. It is the pillar of trueth. It is y<sup>e</sup> ſpouſe of Chriſt. Yet ſaith Chriſt: Antichriſt ſhall come in my name. He ſhall ſeeme holy, he ſhall talke of the Goſpell, he ſhall carrie the face of the church, and deceiue manie. This is a myſterie.

Who would thinke it a matter of ſo great inconuenience, for a man to call the Biſhop of Rome the greateſt Biſhop, or the chiefeſt Patriarke, and the higheſt Iudge: and to ſay that all appeales lie vnto him? what hurt may this be? It ſeemeth a ſmall matter, a matter of nothing. But it is a practiſe, it is a ſecret, and a myſterie. Hence flowed all the ſtreames of vanitie and preſumption wherein hee aduanceth himſelfe. Hence it is, that he ſaith, I am aboue kinges and Emperours, I am aboue generall counſels. I am aboue the whole church of Chriſt. I am aboue the angels of God. I haue power to commaund and to countermaund them at my pleaſure. I am the ſucceſſor of Peter. I am the vicar of Chriſt. No man may iudge me: whatſoeuer I doe I cannot erre. General counsels might erre, the apoſtles might erre: the angels of God might erre: but I cannot erre. I haue the fulneſſe of power. The whole world is my dioces. Whoſoeuer

foeuer is saued, is vnder me. Whosoever is not vnder me is cursed of God. I am the light of the world. I can in a manner doe whatsoeuer God can doe. All these speeches are written, are printed, are published & proclaimed abroad. This is a mysterie of iniquity, this is a deep secret. These are the very waies and steps of antichrist. God giue vs eyes to see them, and heartes that we may discern them.

Paul did see this mysterie working euen in that time he liued. Iohn saith, Diotrophes loveth to haue the preeminence. To lift vp himselfe aboue his brethren, to be the head of the church, and to beare a maisterie. So Paul espied contentions in Corinth: Euerie one of you saith, I am Paules, and I am Apollos, and I am Cephas, and I am Christes. These were the beginninges of antichrist. But Paul saith, We preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Iesus sakes. So the true disciples of Christ reckon not themselves any thing, but the members one of another, but the ministers by whom the people beleue, but witnesses chosen before of God, but such as are commanded to preach, but Gods labourers.

Epi 13. Ioh.

1. Cor. 2

2. Cor. 4

Nowe let vs consider these markes of antichrist. Was there euer any, which hath forbidden lawfull marriage: and accounted it a state of life which is vncleane, & not meet for his holinesse: and deceiued y<sup>e</sup> world with counterfai

cha-



chastitie: the same is antichrist. For Hierome telleth vs, antichrist shall pretend chastitie, that he may deceiue manie: and Paul calleth forbidding of marriage, the doctrine of diuels.

Was there euer any which hath shut forth the faithfull from the holy communion, and hath made them carelesse for the receiuing thereof: which hath defaced the sacrament, abused the church of God, and caused the people to giue the honoz of God vnto a creature: this is the working of the mysterie of iniquitie: hee is antichrist.

Was there euer any, which tooke the keyes of the kingdome of heauen, and wrought to himselfe therewith a principallitie or kingdome in earth: was there euer any which hath shut them out from the kingdome of God, to whom God hath opened it, and hath set free the consciences of those sinners whom God hath not loosed: he is antichrist.

Was there euer any which beguiled the people, which deuoured widowes houses vnder colour of long praiers, and hath vsed them as a net to fish for the treasures and riches of all the world: he is antichrist.

Was there euer any which solde bulles, and pardons, and forgiuenesse of sinnes, and the mercies of God, and the merits of men, and the bloud of the Martyrs, and the passion of Christ the sonne of God: Was there euer any that sold Paradise, and heauen, and made sale of  
the

the soules of the people, and all for mony: the same is antichrist.

Was there euer any which came in the name of Christ, with the shew of holynesse, with the countenance of the church, & hath shewed himselfe in al his life and doctrine contrary vnto Christ: he is antichrist.

Was there euer any which hath said, I am aboue kings and emperours, and the states of the world: I am aboue councils, I am aboue the whole church of Christ, and aboue the angels of God. No man may iudge me: I cannot erre. Whosoever shalbe saued, must be vnder me. If any shal not obey me, they are cursed before God: God and I haue one iudgement seate, we sit together, I can do whatsoeuer God can doe: He that thus saith is antichrist.

The mysterie of iniquitie doth worke already, saith the apostle. He shal not open himselfe. Whatsoeuer he doth, he doth it in secret. So shal he aduance himselfe: so shal he speake great things & blasphemies against the Highest: so shall he preuaile and prosper: so shall he darken the heauens, and draw the third part of the starres after him: so shal hee sit in the holie place, euen in the seate of God, and al this shal he worke vnder pretence of humilitie, and shall call himselfe the seruant of seruants.

Only he which now withholdeth, shal let til he be taken out of the way. Now the em-



peroz holdeth the whole power & authoritie ouer the world: but it shal be taken away from him, and then shall antichrist come, when all stops and lets shalbe remoued. Who is he that doth stop him and let his comming? The emperour of Rome. So saith Tertullian, so Augustine, Ambrose, and Chrysostome. Antichrist shall possesse a great part of the Roman empire: yet so long as the emperoz shal stand and prosper, hee will not suffer any part of his empire to be abated. So long as the emperoz shal be able to beare himselfe, antichrist shall neuer be able to grow. But a time shall come when the empire of Rome shalbe rent asunder, then the authority of the emperoz shal decay, the antichrist shall gather strength, and shall place himselfe where the emperour was. A traitor cannot vsurpe the crown so long as the right king is able to stand and maintaine his state. Antichrist is a traitor. A traitor both to God and man. When the emperoz shall fall and decay, then he shall rise vp. When the emperoz becommeth weake, then he shal grow strong. Therefore Paul saith, antichrist shall not come yet, for the emperoz letteth him. The emperoz shalbe remoued, and then shal antichrist come.

But before I proceede to say more of this diuision of the empire. That we may come to the bottome of this matter, and so see the meaning of this propheticie euidently laide open before vs, I will shew more plaine, and particularly

cularly of antichrist, who he shall be. It is a hard and doubtfull thing, as are al prophecies, but marke wel that shalbe spoken. I wil speake nothing without good warrant and authoritie of the old writers and fathers. I will tell you the conditions of antichrist, and where he shall dwell: that knowme, it shall be no hard matter to know the rest.

Who shall he be then, or of what condition, that we may knowe him? Some haue saide, he should be a Jew of the tribe of Dan: some, that Nero the bloody tyrant should rise again, and hee should bee antichrist: some, that hee should be a mightie persecutour, which should rage and range ouer the whole world, rase towers and castles, set on fire the church and oratories, and kill whomsoever he meeteth: Hyppolitus saith, he shall be begotten by the deuill, and himselfe shalbe a deuill. These deuises were imagined and written many hundred yeeres sithence, as euery body were best able to deuise. But these are fables, and haue no ground. To say the trueth, antichrist shall neither be a Jew, nor Nero, nor one begotten by the deuill. He shall be a christian, he shalbe a bishop, and a holie father, and a bishop of great shewe and countenance in the worlde. Marke, he shal not be a king, nor an emperour, nor a tyrant, nor a temporall prince, but a bishop.

But howe may this be knowen, that wee



may be certaine of it: For you wil charge my sayings with partialitie, as if what shoulde bee spoken by me, might proceede of displeasure and malice. Who then hath so spoken or written, that we may beleue him: Heare Gregory himselte a bishop of Rome, what he recorded of this matter well nigh a thousand yeeres agoe.

Greg. lib. 4.  
Epist. 38.

*Rex superbiae prope est, & quod dici nefas est, sacerdotum est prae paratus exercitus.* The king of pride (that is, Antichrist) is euen at hand, and an army of priests is prepared: which is a wicked or horrible thing to be spoken. Loe, both the king, which is antichrist: and his gard to wait vpon him: a company of priests and clerks, of monkes and friers to attend vpon him. And vpon whom shal an army of priests attend, but vpon a bishop?

Greg. lib. 6.  
Epist. 30.

If you say, this is no plaine prooffe, but forced, and wrested, because hee nameth not a bishop, but a king of pride: heare him againe, *Fidenter dico, quod quisquis se vniuersalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum praecurrit.* I speake it boldly, whosoever either calleth himselte the vniuersall priest, or desireth so to be called (as doth the Pope) in the pride of his heart, hee is the forerunner of antichrist. In this place he doth not onely tell vs, antichrist shal be a bishop, but also what maner of bishop. He shall be a bishop and that bishop which shall claime vniuersal authoritie. Such a bishop as shall say,

say, It is of the necessitie of saluation, that euery foule be subiect to mee. Which shall say, it is plaine, that the church is one, because in the vniuersall church, there is one supreme head, that is, the pope.

Sybilla saith, this king, shall be *πρωτοκλαυτος*, *Oraculorum* *cap. 8.* that is: shal haue a white head: and shall bee called by a name much like to Pontus. In which two markes of his head and name, whome can wee finde but a bishop? Who weareth solemnely a white myter of siluer, and adornoed with pretious stones, and in Latine is named *Pontifex*. Againe, Ioachimus Abbas saith, hee shall exalt himselfe aboue all that is called God: for he onely shall be called holy Lord, and most holy Pope. So that for our direction, we heare not onely of a king of pride, and his garde of priests: but wee are learned that this king shall haue a white head and a name much like *Pontus*, that is, shal be *Pontifex*, a bishop. Gregorie moreouer hath saide, he shal call himselfe, or desire to be called an vniuersall priest: and Ioachimus an abbate hath told vs, antichrist shalbe called holy Lord, and most holy Pope.

But where shall antichrist be resident? In what place shal we seeke him? for, if we looke for him in one place, and he be in another, wee shall not finde him. Where then is he stalled, in what citie? in what church? Some say, in Babylon, some in Syria, some in Chal-



Reuel. 17

dea, some in Hierusalem vppon mount Sion, some in one place, some in an other. These are but gesses, and beare no weight. Paul telleth vs, he shall creepe into the empire of Rome. So saith the apostle, and so the fathers. The empire shal be made waste, and then antichrist shall come and inuade the church. But the empire was great and wide, it reached ouer a great part of the world. It did containe, England, France, Spaine, Germanie, Poland, Denmarke, Italie, Illyricum, Macedonia, Thracia, Gracia, Asia, Armenia, Egypt, Mauritania, and the rest of Affrica. All these were parts of the empire of Rome. In what part, or in what citie, or in what church of all these shal he sit? Saint Iohn saith, The seven heads are seven mountaines on which the woman sitteth. Antichrist shal sit in a city built vpon seven hills. Where shall we find such a citie in the whole world? is it Hierusalem, or Athens, or Constantinople, or Antioch? Where we find a citie so buile, that citie is the place of antichrist. There is none but one. The spirit of God cannot lie. But which is that one? All writers aswel old as new, call that city Rome. Rome is built vpon seven hilles. They be yet standing. The names of the hilles are knowen to be these, *Palatinus, Quirinalis, Auentinus, Calius, Viminalis, Exquilius, Ianicularis*. The poet speaking of this citie saith, *Septemque vna sibi muro circumdedit arces*. And this one citie hath

hath compassed into it selfe with a wall seuen high places. Therefore Plutarch calleth it *ἑπτάβορος*, of seuen hilles. They haue vsed in Rome, in their generall Processions in gang weeke to go to these seuen hils, and to do some solemne peece of seruice at euery of the. Rome is the city of seue heads: Rome is the city built vpon seuen hils: therefore the citie which Iohn describeth: and therefore it is the tabernacle, and stall, in which antichrist shall sit.

Sybilla wrote two thousand yeeres since, That the greatest terrour and furie of his empire, and the greatest woe that hee shall worke, shal be by the bankes of Tyber. And who is there that hath heard any thing of the situation of Rome, that doeth not knowe it is built on the bankes of Tyber: Irenæus, who liued well-neere fiftene hundred yeeres agoe, saith, the name of antichrist, expressed by that number shall be Latinus, that is, he shall sit in a citie called *Latium*, that is, Rome. Ioa-chimus Abbas saith, *Antichristus iam pridem natus est Romæ, & altius extolletur in sede Apostolica*, Antichrist is long since borne in Rome, & yet shal be aduanced higher in the apostolike see. Bernard saith, *Bestia illa de Apocalypsi, cui datum est os loquens blasphemias, & bellum gerere cum sanctis, Petri cathedrâ occupat, tanquã leo paratus ad prædam*. The beast that is spokē of in the book of Reuelations, vnto which beast is giue a mouth to speake

*Syb. oracul.  
cap. 8.*

*Iren. lib. 5.  
cap. ultima.*

*Bern. epist.*



blasphemies, and to keepe warre against the Saints of God, is now gotten into Peters chaire, as a lion prepared to his prey. These words are cleere as the sunne beames.

Saint Iohn saith, Antichrist shall sit in a citie built vpon seuen hils. That citie is the citie of Rome. Dame Sybilla saith, his greatest worke shall be by the banks of Tyber. That city so built, is the city of Rome. Irenæus saith, the name of antichrist shall be *Latinus*: this name belongeth to the bishop of Rome. Bernard saith, the beast that is spoken of in the Reuelation, is gotten into Peters chaire. Iohn liued 1560. peeres since, Sybilla 2000. Irenæus about 1500. Ioachim Abbas 300. Bernard liued about 400. peeres sithence, and by the testimonie of all these, antichrist shall be a bishop, and placed at Rome.

You maruel at this, how it should be possible that antichrist should sit in Peters chaire, you heare who hath said it: and no wonder at all, for he shall sit in the place of God, in the holy place, in the church of Christ. So doth Augustine gather vpon the apostles wordes: *Non enim templum alicuius idoli, aut demonis, templum Dei Apostolus diceret.* For the temple of an idol, or of a deuill, the Apostle would neuer call the temple of God. And Saint Hierome saith, *Antichristus sedebit in templo Dei, vel Hierosolymis (vt quidam putant) vel in Ecclesia (vt verius arbitramur) offendens*

*De ciuit. dei*  
*li. 20. ca. 19.*

*Ad Algasia*  
*Hieron.*  
*Quest. 11.*

*ostendens se tanquam ipse sit Christus & filius dei.* Antichrist shall sit in the temple of God, either at Hierusalem (as some imagin) or in the church (as we more truely thinke) shewing himselfe as if he were Christ, and the sonne of God. Againe he saith of him, Antichrist shal tread vnder his feete all approo-  
ued and true religion. And Saint Hilarie saith, *Anne ambiguum est Antichristum in ijs*

Ibid.

*esse sessurum.* Is there anie doubt but antichrist shall sit in the same houses? He shall sit in those houses and buildings, with which you are in loue, and which you honour. And againe he saith, *sub specie euangelicæ prædicationis Christo contrarius erit: Ut dominus noster Iesus Christus denegetur, quum prædicari creditur.* He shalbe contrarie to Christ, vnder the colour of preaching the gospel: so that our Lord Iesus Christ shall then be denied, when a man would thinke hee is preached. Thus we haue seene who shalbe antichrist, and in what church hee shall be: that hee shall be a Bishop, and shall be stalled or placed in Rome.

Hil. contra.  
Auxetium.

Ibid.

Now to returne againe to the words of the Apostle, Onely hee which now letteth, shall let till he be taken away.

Now the Emperour hath the rule ouer the worlde. Let him keepe it. There shall a time come when he shall loose his possessions: then antichrist shall appeare. When the Empire shall



shall be dismembred, and the kingdomes belonging to him shall depart from him, then shall be the comming of antichrist. Who will looke into the storie of thinges and times past, shall perceiue the meaning of the Apostle: and how the Empire of Rome, being so great, is consumed and brought to nothing: and in what sorte antichrist, which was once so poore and simple, so little regarded and obscure, might growe to be so great, and aduaunce himself aboue kings and princes. The empouering of the one, was the enriching of the other.

I tolde you, that the Empire of Rome contained sometimes a great part of the world, as England, Fraunce, Spaine, Germanie, &c. Where is England now? It is deuided from, and is no part of the Empire. Where is Fraunce, Spaine, Italie, Illyricum? where is Rome it selfe? They are taken away from it, and are now no part of the Empire. Where is Macedonia, Thracia, Graecia, Asia, Armenia, &c. We cannot thinke of them, but with heauinesse. They be now under the Turke: they are taken away, and are no part of the Empire. What is become of the great countenance which the emperoz had in al the world? Hee is now in comparison no body. What part of all the Empire is left vnto him? Not one. He hath not left him one Citie, or towne. What is become of all which did belong to him? They are dissolued, taken from him, and

his eſtate is brought to nothing.

In the meane while antichriſt increaſed, and grew to wealth by ſpoile of the Empire. The Biſhoppe of Rome hath at this day manie Countries and Lordſhippes. Doore Peter had none. Howe then came hee by them? By the ſpoyle of the Empire. He hath the title of *Forum Iulium*. Where hath he it, but of the ſpoyle of the Empire? Where hath he ſo manie countries, beginning at Luke and onward to the Alpes, but by the ſpoyle of the Empire? Hee hath *Rauenna*, *Forum Sempronij*, *Beneuentum* and *Spoletum*. All theſe he hath by the ſpoyle of the Empire. Hee claimeth the kingdome of Naples, and of Sicile, hee is the Lord Paramount. King Philip is his vaſſall, and paieth him tribute. He hath Rome it ſelfe. It did belong vnto the Emperour. How grewe it to the Biſhop? whence hath he it? By the ſpoyle of the Empire. Wee ſee then, that the Emperour is abated: that the Biſhoppe is encreaſed, and ſo encreaſed, that hee hath made the Emperour to be his man, to beare his traine, to wait vpon him, to kneele downe, and to kiſſe his foote. This could he neuer bring to paſſe, whiles the Empire ſtoode whole, and the Emperour was able to make his part good. But theſe things were done, that it might be fulfilled, which was ſpoken, The kinges of the earth ſhal giue their ſtrength and power to the beaſt, &c. That they may agree together,

Reuel. 17.

and



Aug. in  
Psal. 9.

Iohan. de  
Parif. de  
potestat.  
regia. ca. 22.

and giue their kingdome vnto the beast, vntill the wordes of God be fulfilled. Who that beast shall be, Augustine writing vpon the Psalmes verie well declareth, *Ita traditur de Antichristo, quod omnes reges superaturus sit, & solus regnum obtenturus.* Thus it is written of Antichrist, that he shal conquer all kings, and obtaine the kingdome himselfe alone. And who it is vnto whom the kings of þe earth haue giuen their kingdome, and which doth obtaine the kingdome himselfe alone, if anie man doubt, let him bee aduised by these sayings of them, which knew it well, and were not enemies to the Bishoppricke of Rome, Iohan. de Parisijs saith, Some thinke, that by reason of this donation (of Constantine) the Pope is the Emperour, and the Lord of the world: and that hereby he hath power both to set vp, and also to put downe kings, as an Emperour. And if this be too little, to say thus vpon heare-say, the same saith further plainly, *Omnis potestas secularis immediatè data est Papæ.* All maner temporall power was giuen immediatly to the pope. What other thing is it that Innocentius saith: The Emperour holdeth his empire of the Pope: and therefore he is bound to sweare homage and fealtie to the Pope, as the vassall is bound to his Lord.

In this right Pope Adrian saide, Behold it is in our hand to bestow the Empire vpon whom

whom wee list. Were not the state of the empire now decayed : were not the prophetic of the Apostle now fulfilled : were not the Emperour (howsoever he haue in a myserie a bare name left) taken away, as well in respect of the countries which he did holde, as of the authoritie, the rule, and power which hee had ouer the worlde, these proud speeches coulde neuer haue been suffered.

Now then seeing the Empire is so decayed, and abased, and the Bishop of Rome so highly aduanced into his seat and authoritie (so highly I say) that some are bold to say, The pope hath the princehood of al the whole world, and, The pope is king of kings, and Lord of Lords : Let Gregorie, who hath otherwhere giuen great light to this prophetic, shewe vs hereby also to know who is antichrist. He saith, *Antichristus veniens ipsas etiam summas huius seculi potestates obtinebit.* Antichrist when he shall come, shal conquer the highest estates, and powers of this world. Greg. li. 33.  
ca. 22 in loc

This whole matter is also expressed in the seventh of Daniel, The fourth beast was fearful, and terrible, and verie strong, it had great yron teeth : it deuoured and brake in peeces, and stamped the residue vnder his feet: and it was vnlke to the beasts that were before it : for it had tenne hornes. And beholde, there came vp among them another little horne, which had eyes like a man, and a mouth speaking

Dan. 7



king presumptuous things. This beast is the Empire of Rome, the greatest Empire that euer was. It was deuided into tenne, or, into sundrie kingdomes, as I shewed you, and as we see this day. The little horne is antichrist. The Empire shall be deuided and weakened, then antichrist shall come. Hee shall speake wordes against the most high, and shall consume the Saints of the most high, and thinke that he may change times and lawes, and they shalbe giuen into his hand. Daniel saith, hee shall speake words against the most high, and shall thinke he may change times and lawes, and they shall be giuen into his hand. Wherein hee sheweth not onely the pride and presumption of Antichrist, but that hee shall also preuaile for a time. Such a one there hath been, and yet is. He blasphemeth God, murdereth the saints, hath changed times & lawes, the lawes of God, and the lawes of nature. He is antichrist.

To make an end of this part of knowledge of antichrist, who hee shall be, in what place hee shall dwell, and of that which should let his coming: let vs remember, he shall be no Jew nor heathen, but a christian, and no king or temporall wight, but a bishop, an vniuersall priest, and most holy pope. As Hierome vpon the words of the Prophet, *O pastor & Idolum, &c.* O idol shepheard, that &c. saith, *Pastor stultus & imperitus haud dubitè quin sit Antichristus,*

Hiero. in II  
Zachar.

*stus, qui in consummatione mundi dicitur esse v-*  
*turus,* I doubt nothing but that this foolish  
 and vnskilful shepheard is antichrist, which  
 should come towards the end of the world.  
 And farther saith: *Tam sceleratus est pastor vt*  
*non idolorum cultor sed ipse idolum nominetur:*  
*dum se appellat deum & vult ab omnibus ado-*  
*rari.* This shepheard is so wicked that he is  
 not called a worshipper of idols, but an idol  
 it selfe: because hee calleth himselfe God,  
 and will be worshipped of all men.

Ibid.

Let vs remēber, we may not seeke him in the  
 streetes, or in market places, or in woodes, or  
 in the wilderness: but in the temple of God.  
 There shall he sit, and hold the sterne, and de-  
 uise lawes and canons, and shall rule y<sup>e</sup> hearts  
 and consciences of the people: there shall hee  
 shewe his power, and put on him the cloke of  
 simplicitie, and of trueth, and of holinesse.

S. Augustine saith, Antichrist shall not only  
 sit in the church of God, but also shal shew him-  
 selfe in outward appearance, as if hee himselfe  
 were y<sup>e</sup> church it selfe. *Non in templo Dei, sed vt*  
*templum Dei seder: tanquam ipse sit templū dei,*  
*quod est ecclesia.* Not, that hee sitteth in the  
 temple of God, but he sitteth as the temple  
 of God, as if he himselfe were the temple of  
 God, which is the church. Let vs remember  
 what shall let his comming, even the safetie of  
 the Emperour, and his continuance in that  
 full power and estate wherein hee then was.

Deciuit. dei  
li. 20. ca. 19.

The



The decay of the Empire shall make way for antichrist. If therefore it be weakened and hath been weakened any time sithence, if the kingdoms of the world be diuided from it: that is an euident token that the comming of antichrist is not stopped, but hee hath come and shewed himselfe, and by little and little euer since such decay of the Empire, hath enlarged himselfe and established his power ouer all countries and nations, as Chrysostome saith: *Donec illius imperij timor fuerit. &c.* As long as the Empire shall be had in awe, no man shall straightway submit himselfe to antichrist: but after that the Empire shalbe dissolued, Antichrist shall inuade the state of the Empire standing void: and shall labour to pull vnto himselfe the Empire both of man and of God.

Chriſo. hom.  
4 in 2.2.  
Theſſ.

V. 8. And then shal that wicked man be vttered, whom the Lord shall consume with the spirite of his mouth, and shall destroy him with the appearance of his comming.

Antichrist shal be opened by little and little. All his deuises and practises shall be disclosed: that they may appeare and bee seene of the world. He is in this place called *ὁ ἀνόμος*, a man without order. This is another peculiar note of antichrist. He shall seeke to be free, and goe at libertie: he shalbe tied to no lawe, neither of God, nor of man. Let vs once againe looke in-

to the state of the church of Rome to seeke out this lawlesse man. There he sitteth that saith, I cannot erre. Why is it said, *Papa solutus est omni lege humana*. The pope is exempted from al law of man: And againe, why must we expound any fact of the holy father for the best: and, if it be thest, or any other thing, that of it selfe is euill (as adulterie or fornication) wee must thinke it is done by the secret inspiration of God. Againe, why say they, The doings of the pope are excused, as Sampsons murders: as the Jews robberies: and as the adulteries of Iacob. And againe, why say they, Neither all the cleargie, nor all the whole world may either iudge or depose the pope, but because he is lawlesse.

Why is it said, *In ijs quæ vult, est ei pro ratione voluntas, nec est qui dicat illi, domine, cur ita facis?* In such things as he willeth, his wil standeth in steede of reason, neither may any man say vnto him, O sir, why do ye this? but because he is lawlesse. Why is it saide of him, although all the world would iudge in any matter against the pope, yet it seemeth wee ought to stand to the iudgement of the pope, for hee seemeth to haue all lawes in the chest of his bosome: but because he is *indomitus*, that lawlesse man? Why is it, notwithstanding the pope drawe innumerable companies of people by heapes with him into hell, that yet no mortall man may once dare

*Extra. de  
constit. licet.  
9 qu. 3. c. c. i.  
10. de parisi-  
is, de pot. reg  
& papali.*

*Dist. 40. non  
nos: in glosa.*

*Pet. de palis.  
de pot. Pp.  
Art. 4.*

*Extra de  
translat. Epl.  
quanto in  
glo.*

*Distinct. 40  
si Papa. in  
glosa.*

*Ibid.*



reproue him? but because he is that lawlesse man.

De trās. E.  
pif. ca. guar.  
to, glos. sit. 7.

Why is it said, *Papa etiam rerum naturam immutat, substantialia alicuius rei applicando alteri: & de nihilo potest facere aliquid, & sententiam quæ nulla est aliquam facere. Ille enim potest supra ius dispensare, & de iniustitia facere iustitiam, corrigendo iura & mutando?* The pope may also chaunge the very nature of things, in applying the substantiall partes of one thing to another: & of nothing can make something: and of no sentence, may make a sentence: for he may dispense aboue the law, and of wrong may make right, by correcting and changing the lawes. One Zabarella saith, they perswaded the bishops, that they might doe all things, and therefore whatsoeuer they listed: yea such things as are not lawfull. How could this haue beene wrought, but that the Scriptures shoulde bee fulfilled: This is he whom Paul describeth, that wicked lawlesse man. Thus hee reigneth and ruleth without lawe, without reason, without feare of God, without regard of man. Hee is exempted from all lawe, and his word is lawe to binde all the world. This is antichrist. This is he of whom Daniel prophecied, Hee shall thinke he may change lawes and times: the times of nature and the lawes which God him selfe hath ordained. This is he which hath carried himselfe so long time vnder the colour of holi-

Dan. 7

holineſſe : this is he , which hath beguiled and blinded the eies of the world.

But bleſſed be the name of our God, which is the God of trueth, and the God of lights: his tyranny and treachery is nowe reuealed , and therefore not regarded . Oh what mountaines of inony made he ſometimes of pardons : His pardons were reputed the onely ſafetie , and comfort of mens ſoules. He was not reckoned a chriſtian whoſoeuer ſought them not. No man might lacke them neither in his life , nor after his death. But where are they now : what is become of them : who buieth them : who regardeth the hauing of them : who repoſeth his truſt in them : children make ſport of them, and play with them in the ſtreets. They ſee the filth of them, and the folly, and abhorre them. How cometh this ſo to paſſe : The man of ſinne is reuealed.

What a kingdome made he of purgatorie : he ſhut out thence whom he liſted : and releaſed ſuch as were there, at his pleaſure. He claimed power oger the quicke and dead : he ſolde the peeres, the dayes, and the moneths by round reckoning, a hundred, five hundred, and a thouſand, and thouſand thouſands yerres of pardon. Of which folly his owne Canonists were aſhamed. One of them ſaith, *Nam quod dicitur Petro, tibi dabo clauēs, &c.* Touching that Chriſt ſaide vnto Peter, Vnto thee will I giue the keyes, &c. Wee muſt vnderſtand this

*Io. Maiorin  
4. ſentent.  
diſt. 20. qn. 2*



authoritie with a corne of salt (otherwise it may be busauerie.) Therefore certaine of the Popes pardons that promise twenty thousand yeeres, are foolish and superstitious.

This was not giuen for nothing, but solde for money. Who had aught to giue, had speedy dispatch: but poore soules that had nothing, or no friends to pay for them, should lie still. This was a wealthy kingdome. But now where is purgatorie: who regardeth it: who careth for it: children scorne it in the streets, & know it is a fable. How comes this so to passe: The wicked, or lawlesse man is reuealed.

He was able to rule the whole world with a becke. His word stood as the word of God: no prince nor emperour durst withstand it. It was thought impossible that hee should erre. But now the world seeth, his word is deceivable and vaine: he erreth, and hath liued in great errour. Now few men will beleue him: no prince will trust his word: howsoeuer they (whose eyes God hath not yet opened to see the trueth) trust him in religion, in worldly matters they wil not trust him. How commeth this so to passe: the man of sinne is reuealed.

What shall I say more: behold round about the world all places, and euen Rome it selfe, the poore massing priest standeth a colde, and can get no hire: the popes palles lie a rotting: his bulles go a begging: his wares stand vpon his hand: no wiseman wil buy them. Why how commeth

commeth this so to passe: The man of sinne is reuealed, al his deceit and trechery is reuealed.

The pope stirreth and striueth at this day all that he can. He excommunicateth and curseth: he sendeth out his bulles: he bloweth vp seditions: he breedeth treasons: he ratleth subiects against their princes: setteth princes vpon their subiects: he imprisoneth, and murdereth the saints of God: hee shaketh and inflameth the whole world in his quarrels. But al in vaine. Why so: how commeth this to passe: There is no counsaile, no wisdom, no fire, no sword, that shall preuaile against the Lord. The man of sinne, and his errors are reuealed. Men see and know, and detest the blindnesse wherein they were led: the people forsake him ouer and ouer the world.

V. 8 Whom the Lord shal consume with the spirit of his mouth, and shal abolish with the brightnesse of his comming.

9 Euen him whose comming is by the effectuall working of Satan, with all power and signes, and lying wonders.

10 And in all deceiuablenesse of vnrighteousnesse, among them that perish, because that they receiued not the word of trueth, that they may be saued.

By the order of the apostles words I should now speake of the ouerthrow of antichrist: how, and by what power hee shall bee confounded.



But because the 2. verses next following speak yet of the state of antichrist, by whose meanes he shal come: and of what countenance he shal be: and with whom he shal preuaile: it shalbe good wee consider these things first, and then shew how he shal be destroyed.

When Christ came into the world, hee came in the name of his father, to saue the lost sheepe of the house of Israel, and to gather the flocke that was scattered. Antichrist shall come in the name of the deuil, to scatter and disperse, and consume the flocke of Gods sheepe. His coming shall be by the effectuall working of satan. And what or who is satan? he hath bin a murderer from the beginning: through his enuie came death into the world: he is the prince of this world: the prince of darknes: the father of lies: the spirit of pride, which hath said, I will ascend aboue the height of the cloudes, and I wil be like the most high. He shal worke and inflame the heart of antichrist, and fill it with his spirit & wickednes, and shal make him the man of sin, and the son of perdition, full of vanitie, & of pride, and of vngodlines, that he may mocke the world, and blind the hearts of the people.

His coming shall be by the working of satan: yet he shall make shew as if he came in the name of Christ. Hee shall come with fatherly lookes, with holy countenance, and shall set himselfe in the holy place: but his whole endeavour shall be to deface the kingdome of Christ:

which

which he shall practise to do, not by the leading of any angell or archangel, or by the power of God, but by the effectuall working of Satan. He shall alleage the doctors and fathers: he shall alleage Peter & Paul, the holy apostles of Christ: he shall alleage Christ & God himself, as though his doings were warranted by them: he shall say, I am the buttresse and pillar of the Church, my word is the word of God: he shall set up masses & sacrifices of his owne: he shall take away the word of God: he shall teach the people to giue diuine honoꝝ to a weak creature.

But S. Paul in this place discloseth him, and his doings, and layeth them open to the eyes of the faithful. He worketh not the worke of an Euangelist, as did Peter or other the apostles, hee taketh not power and authoritie either of God or of Christ: but his comming is by the operation of Satan. Therefore hee foresheweth, antichrist shall command to abstaine from meates. He shall say, touch not, taste not. He shall also forbid to marry. Hee shall say, marriage is vnholie, and vnlawfull, not conuenient, nor meete for holie profession. Who would not thinke it a holy thing to abstaine from meates, and to chastise the bodie? Who would not thinke it a holy thing to abstaine from marriage, and to thinke of those things which belong to God: seeing holinesse and deuotion are a pleasant sacrifice to God: but yet it is not all so. Some shall speake lies through hypocrisie,



1. Tim. 4

forbidding to marry, and commaunding to abstaine from meates. They shall depart from the faith, and grue heede to the spirits of errour, and doctrines of deuils. He saith, it is the deuils gospel. They are canons and rules of antichrist. Satan shall instruct him, Satan shall be the authoz and founder of that religion.

Mark. 13

Mat. 7

With all power, and signes, and lying woonders, and in all deceiuablenesse of vn-righteousnes. He shall need to be of great power and force that shall encounter with God. Therefore the apostle saith, he shal come with miracles and deuises of satan. Christ foretold, that false christs shal rise, and false prophets, and shal shew signes & wonders, to deceiue, if it were possible, the very elect. Againe he saith, Many will say to me in that day, Lord, Lord, haue we not in thy name prophecied? and by thy name cast out deuils? and by thy name done many great works? and then will I professe to them, I neuer knew you, depart from me ye that worke iniquitie. These things shal satan bring to passe vnder my name.

Mark. 16

Hebr. 2

The apostles wrought miracles, thereby to confirme the gospel which they preached. As the euangelist writeth, The Lorde wrought with them and confirmed the worde with signs that followed. And as the Apostle saith, Saluation at the first began to be preached by the Lorde, and was confirmed vnto vs by them

them that heard him, God bearing witnesse thereto, with signes and wonders, and with diuers myracles and giftes of the holy ghost, according to his will. So shall antichrist work miracles, to ouerthrow the gospel. As Iannes and Iambres withstood Moses : so doe these also resist the trueth, men of corrupt minds, reprobate cōcerning the faith. But they shal preuaile no longer, for their madnesse shall be knowen to all men, as theirs also was. 2. Tim. 3

Aaron cast forth his rod before Pharaο, Exod. 7 and his seruants, and it was turned into a serpent : And the charmers of Egypt did in like maner with their enchantments. Aaron smote the water, and all the water that was in the riuer was turned into bloud: and the inchanters of Egypt did likewise with their sorceries. And as Aaron caused frogges to come and couer the land, Exod. 8 so the sorcerers did likewise with their sorceries. VVil. 17 But the illusions of the magicall Artes came to naught (saith Salomon) and it was a most shamefull reproach for boasting their knowledge. So shall Antichrist come in working signes, and lying wonders, as did Iannes and Iambres to deface the gospel and glorie of God.

It is not said, he shall worke wonders, but false lying wonders. But howe can his myracles be false? If false, howe be they myracles? If myracles, how be they false? They shall be false after two sortes, some are called false



false myracles, because they seeme to be myracles, and are not. Some are called false myracles, because they are bled falsly to maintaine his falshood.

Of the first sorte of false myracles, we haue seene an infinite number in the dayes of our fathers in the kingdome of antichrist. Then was there appearance of spirites, and visions of angels, our ladie came swimming downe from heauen, poore soules came creeping and crying out of purgatorie, and ietted abroad, and kept stations, casting flakes of fire, and beset highwaies, and bemoned their cases, the pains and tormentes were so bitter. They sought for helpe, and cryed for good prayers, they cried for Diriges, they cried for Masses of *Requiem*, for masses of *scilicet*, for trentals of masses. Hereof grew portsale of pardons, and heereof grewe the prouince of purgatorie, the most gainfull countrey, that euer was vnder the citie of Rome.

But these myracles were no myracles at all. They were deuised by subtile varlets, & lazie lordaines, for a purpose, to get money. Oftentimes the spirit hath been taken and laid in the stockes: the angel hath been stript: good ladie hath been caught: the conueiance and the myracle hath appeared: the engines and sleights, and the cause, and the manner of the working hath beene confessed. In those daies, Fools could goe on foote: Roodes coulde speake,  
Belles

Belles could ring alone, Images could come downe and light their owne candles. Dead stockes could sweate and beſtirre themſelues: they could turne their eies: they could mooue their handes: they could open their mouthes: they could ſet bones, and knit ſinewes: they could heale the ſick, and raiſe vp the dead.

Theſe myſtacles were conueiances and ſubtilities and indeed no myſtacles. The truncks by which they did ſpeake, the ſtringes and wires, with which they mooued their faces and hands, all the reſt of their trecherie hath been diſcloſed. Theſe be the myſtacles of which Paul ſpeaketh. Myſtacles in ſight, but indeed no myſtacles. The other ſort of falſe myſtacles, is, when ſuch things as be in deede wrought and done, are vitruſly applied by antichriſt to maintaine his falſhood. God giueth recouerie to the diſeaſed: the deafe receiue their hearing: y blind receiue their ſight. He allwageth the tempeſts, and ſtaieſh the rage of fire, that it continue not. Theſe thinges are done by the finger of God. Antichriſt draweth vs from ſo thinking of the mercie of God, and telleth vs wee haue other friends to whom we are beholding, which haue done ſo and ſo for vs. It was this ſaint, ſaith he, it was that ſaint, that tooke pitie of your caſe, and wrought the remedie for you. It was Apollonia, it was Genouefa, it was Sitha, it was our ladie. Such a ſaint is able to do much: ſuch a ſaint can worke myſtacles.

Hereof



Whereof grew invocation of Saints. Whereof it came to passe that ech saint was assigned and allotted to his sundry charge and severall office apart: Saint Blase for the choaking: S. Roch, for the pestilence: Antonie, for the burning: Valentine, for the falling sicknesse: Romane, for madnesse: Apollonia, for the toothach: Petronilla, for agues: and others, for other purposes. Wherein it was wisely foreseene, that they were so limited and ordered least perhaps else any one might be over fauete, and incroch vpon, and trouble his fellowes. It was also foreseene that all saintes shoulde not haue power to worke in all places. Some wrought at Canterburie, some at Wallingham, some at Yorke, some at Burton, some in one place, some in another, some in the townes, some in the fieldes. Euen as Hieremie saide among the Jewes: According to the number of thy Cities, were thy Gods. Whereof grewe pilgrimages, and worshipping of Images: and kissing of Reliques. Whereof grewe oblations and enriching of Abbies. Euery man had his peculiar Saint, on whom he called. Euery countrey was full of chappels: euerie chappell full of myracles: and euerie myracle full of lies.

Jer. 11

These myracles are wrought by antichrist. They are his tooles wherewith hee worketh, they are his weapons wherewith hee preuaileth. They are full of lying, full of deceitfulnesse,

fulnesse, and full of wickednesse. So shall Antichrist preuaile, and rule ouer the world. By these myracles he shall possesse the eares, eyes, and the heartes of many, and shall drawe them after him. He shall shadowe the Moone, and darken the Sunne, and make the third part of the starres of heauen to follow him. He shall change light into darknesse, and darknesse into light. He shall worke in all things at his pleasure. If a man see well, hee shall make him blinde. This is a myracle. Such as are whole he shall make sicke: hee shall infect them with leprosie which before were cleane. This is a myracle. He shall change the sense and feeling of nature, hee shall make the sonne hate the father: and shall make the father hate the sonne, yea to seeke the death of his sonne. This is a myracle. He shall make the people mislike and doubt the word of God, and embrace his follies. This is a myracle.

These be the workes of antichrist, which he shall bring to passe. This shall he worke in all deceiueablenesse of vnrighteousnesse: He shall come with all kinds and shiftes of deceit. He shall come with shewe of praying, with vizard of fasting, with companies of Monkes, Fryers, Chanons, and all kinde, and colour of holinesse. He shall seeke to preuaile by threatening, and by flattering, by faire meanes, and by foule: he shall excommunicate, and release from excommunication: hee shall promise forgiveness



giuenesse of finnes and life euerlasting. He shall make boast of the Fathers, and auncient doctors: he shall make boast of the vniuersall consent: hee shall boast of generall counceils: hee shall boast of Christes Apostles, and of the gospel of Christ, and of the word of God. So shall he falsly, and deceitfully worke himselfe credit, and beguile the worlde, in abusing the holie name of God. No kind of deceitfulnesse or subtiltie, but he shall vse it. So shall he make the people seeke vnto him, and kings, and emperours to fall downe before him, and to say, who is like vnto the beast: who is so wise, so learned, so holy, so wealthy, so mightie, and so catholicke: without him no man is to be reckoned holy or learned. Without him no man may traffique, buy, nor sell. Without him no man may reade publickely in Uniuersities: no man may preach to the people: no man may be accounted a Christian: no man may hope to be saued without him, without his leave and liking. Such wonders, such myracles shall he worke, so shall he conquer and subdue the world.

Now, who be they which shall be deceiued, in whom shall hee preuaile: Among them that perish, because they receiued not the loue of the trueth that they might be saued. They shalbe deceiued by him, which perish, whose hearts are not marked with the spirit of God: whose names are not wrytten in the booke

booke of life: in whom the God of this worlde hath blinded the mindes, that the light of the glorious gospel of Christ, should not shine vnto them: they shall followe him, and shalbe the childe of damnation, and shall haue their reward with him. Be he learned or vnlearned: be he king or subiect: albeit he be holy, albeit he be catholicke, Antichrist shall come vnto him in al deceitfulnesse of vnrightheousnesse, because hee hath not receiued the loue of the trueth that hee might be saued.

Here marke, he doth not say, Because they receiued not the trueth, but, hee saith, because they receiued not the loue of the truth. Many in our daies can speake thus, I am not ashamed of the Gospel of Christ: for it is the power of God vnto saluation to euerie one that belecueth: for it is the sauour of life vnto life. They can say, There is giuen none other name vnder heauen, whereby we must be saued, neither is there saluation in any other than by Iesus Christ, whom wee haue learned by y<sup>e</sup> gospel. Many will confesse, there was neuer more, nor better teaching since the time of the the Apostles. They seeme to receiue the trueth. But they are like the horse & mule in whom is no vnderstanding. They receiue it, because the Prince receiueeth it, and because the politike lawes of countries establish it. They are carried awaie with the sway of the worlde. They heare it with their  
cares:

Rom. 1

2. Cor. 2

Act. 4



eares: ( Nay, I would God they would lend their eares to the hearing of it ) but with their heartes they doe not heare. They haue no feeling of the worde of God, and of the trueth. They weigh it not, they loue it not. They consider not what it is, nor from whom it is sent. They know not that it is the water of life, and the bread which is sent from heauen. They haue no taste, no fauour, nor pleasure in it.

2. Pet. 2

Iohn 15

Therefore it shall be taken from them, and giuen to a Nation which shall bring forth the the fruites thereof. They shall be cast into vnter darkenesse, and the last state of them is worse than the first. It had been better for them not to haue knowen the way of righteousness, than after they haue knowen it, to turne from the holy commaundement giuen vnto them. It shoulde not be charged vpon them for their damnation, for our Saviour saith, If I had not come and spoken vnto them, they shoulde not haue had sinne: but now they haue no cloake for their sinne. They finde no sweetnesse in the word of God: they are not conuerted by it that they may bee saued: they haue no pleasure in the wayes of the Lord, they haue no comfort to knowe his will. These be the bondslaves of Sathan: these be they vpon whom shall come the abhominati- on of desolation: these be they against whom Sathan and Antichrist shall preuaile, because they haue not receiued the loue of the trueth.

They

They haue not receiued it into their harts, that they might be saued. They had no hearts to feele it, they had no eies to see it.

V. 11. And therefore God shall send them strong delusions, that they should beleeue lies.

12. That all they might bee damned which beleeued not the truth, but had pleasure in vnrighteousnesse.

The spirit of God, is the spirit of trueth, and giueth light into our hearts, and maketh vs behold that blessed hope, and reioyce in the knowledge of his wil. Therefore the Prophet Dauid maketh prayer, O God renew a right heart within me, and, take not thy holy spirit from me. And againe, O Lord my God lighten mine eies that I sleepe not in death. And againe he saith, With thee is the well of life, & in thy light shal we see light. Without this spirit we are but flesh and blood: euen void of sense and vnderstanding. The naturall man perceiueth not the things of the spirit of God: for they are foolishnesse vnto him. No man knoweth the things of God, but the spirit of God. And those things which God hath prepared for them that loue him, he hath reuealed vnto vs by his spirit. Christ saith, No man cometh to mee, except the Father draw him. Unlesse a man bee borne from a-boue, vnlesse God print & seale his heart with

Psal. 51

Psal. 13

Psal. 36

1. Cor. 2

John 6.



322 Vpon the second Epistle

his finger: he shall not be able to see the kingdome of God.

Now, if we haue the word of God before our eies, and regard it not, nor be thankfull for it, nor set price by it, God in his iustice will withdraw it from vs. Then shal we delight in darkenesse, and haue pleasure in error: our latter end shal be more dreadfull then was our first beginning. This is it which Paul saith, God shall send them strong delusion. That is, his holy spirit the spirit of trueth shal depart from their hearts, and the power of satan shal dwell with them, & wholly possesse them. This is the iust iudgement of God. And this is the condemnation, that light is come into the world, and that men loued darknesse rather then light. They forsake the light, and delight in darkenesse, and this is their condemnation. They wil not vnderstand, nor seeke after God, that they may be reformed. The prophet saith, Because he loued cursing, it shall come vnto him, and because he loued not blessing, so shall it be farre from him. God will strike them with blindenesse. They shall be astonied. They shal fall into rebuke and the snares of the deuill. They shall be drowned in perdition and destruction.

So great shall be the power of error. Men shall not onely be deceiued, but shal be deceiued mightily and strongly. They shall desire to be deceiued, and shal beare a deadly hatred against him

Iohn 3

Psal. 109

him whosoever shall seeke to resourne them. They shall harden their hearts against God and his holy word: they shall stop their eares, and not hearken to his counsell: they shall not open their eyes to behold the destruction which is to come vpon them. So great and so mighty shall be the delusion. So deadly shall be the cloud and blindness of their hearts. They shall be giuen ouer into a reprobate minde. They shall be filthy, and increase in filthinesse. Such shall be the power of Satan, such shall be the power of error and deceitfulness. They shall despise the glorious gospel of Christ: therefore God shall forsake them, and giue them ouer to follow antichrist.

God hath this day sent the light and comfort of his holy word into the world. Many godly men haue desired to see that we see, and to heare that we do heare. Blessed be the name of the Lord which hath in mercy visited vs. We beseech him to blesse the worke that hee hath begonne. Saint Paul saith, The grace Tit. 2  
of God that bringeth saluation to all men hath appeared. And to the Colossians he saith The gospel is come vnto you, euen as it is Coloss. 1  
vnto al the world. And againe, Haue they not Rom. 10  
heard? no doubt their sound went through all the earth, and their wordes into the ends of the world. The poore receiue the glad tidings of the gospel. God hath visited and redeemed his people. But yet the apostle saith,



# 324 Vpon the second Epistle

Rom. 10  
Esay 65

Prou. 1

1. Tim. 4

Luke 22

1. Cor. 11

They haue not al beleueed our gospel: For Esaias saith, Lord, who shall beleue our report: And againe saith the prophet Esay, I haue spred out my hands all the day vnto a rebellious people, which walked in a way that was not good. Wisdome crieth in the streets: I haue called and ye refused, I haue stretched out mine hand, and none would regarde. Such is the power of Satan, so will he stop their eares, that they will not vnderstand what is spoken in the name of the Lord.

Paul was a true prophet, and foretold long before, that which wee may now beholde with our eies. In the latter times, some shall giue heede vnto spirites of errour. They shall be as men without sense or feeling, they shal forsake the trueth, and betake themselves to follow lies and fables. Euen they shall doe this, which shal sit in the church of God, who shall professe and carry the name of Christ. Christ ministred his last supper in both kinds. Saint Paul telleth the Corinthians, As often as yee shall eate this bread and drinke this cup, yee shal shew the Lords death til he come. That this institution of Christ should bee kept in the church vntill the end of the world, the apostles receiued this order, the holy fathers and martires bled it. But now many, euen too too many, wil not so haue it, nor so vse it. They will not followe the example of the fathers nor of martires, nor of the apostles, nor keepe the ordinance

ordinance of Christ: so strong a delusion hath bewitched them.

The people of God were taught to pray in the bulgar tongue, that their hearts might giue consent, and their mouth say Amen. This order did Peter and Paul, and Iohn and Iames, and the godly fathers keepe. There is not one of them that tooke order for the contrarie: but now there are some risen vp, which in spite of Christ and his apostles say, prayers shall bee made in a strange tong, either Latin or Greek. The people shal not vnderstand what they doe heare. They shal not knowe what it is which they themselues say: their hearts can not giue consent thereto, their mouthes can not say Amen. The example of the apostles, the comāndement of Christ, the comfort of the people, the confusion of the church nothing mooueth them: so great and mighty is the power of error.

The people worship a creature in steede of the Creator, who is God ouer all blessed for euer. They see they do amisse: yet continue in it, and finde no fault. They see wherein their fathers were deceiued, yet they say, they could not be deceiued. They see many and fowle abuses, yet seeke not to redresse them. For they say, wee will walke in the wayes of our forefathers: wee will beleue as they beleued, howsoeuer they beleued. We will do as they did, whatsoeuer they did. They will not heare



326 Vpon the second Epistle

the word of the Lord. Thus shall they delight in darkenesse, and loathe the light : they will be deceiued, and will not see the trueth. So mighty and so terrible is the power of errour.

They be learned in philosophie and in the tongues : they be learned in the lawes : they be learned in physicke : learned in the doctours : and learned in stories. They are skilful to buy and sel, to purchase land, to enrich themselves, and to prouide for their children. They haue knowledge in al things else. But themselves, and the trueth of God, and the way to saluation they haue not knowne. A thiefe, when he is taken, blusheth. A harlot is ashamed of her filthinesse, and a drunkard of his beastlines. But they that are such, haue hardened their faces, they cannot blush. Whatsoever they haue said, or done, either openly, or in secret, by hypocrisie, or crueltie, by raine or trechery in offering pardons to sale, in deceiuing the people of God, in accusing the righteous, and condemning the innocent : they can not repent, they know no shame. So great is the power of error. Christ saith vnto them, The Publicanes and the harlots shal go before you into the kingdome of God. They consider, that they haue doone amisse, but you are wilfull in your blindness. Oh the depth of the wisdom and knowledge of God. Who is wise and considereth this? They strue against the manifest trueth, they strue against their own conscience, they strue against the

Mat. 21.

the spirit of God. This is that sinne which shal neuer be forgiven neither in this world, nor in the world to come.

Therefore saith Paul, that all they might be damned, which beleued not the trueth. All shalbe damned, which beleued not. Then let no man say, I wil follow the example of my fathers, I wil do as the greater part doth. So many and so many, for so many yeeres, in so many places have bin on this side. The iudgement of God standeth not in the multitude, but in the truth. Whosoever shal set themselves against his holy wil, be they neuer so many, they shalbe damned. Let such marke wel what Ignatius who lived in the time of the apostles hath said. *Audiui quosdam dicentes, si non inuenero euangelium in antiquis, non credam. Talibus autem ego dico quia mihi antiquitas Iesus Christus est, cui non obedire, manifestus & irremissibilis interitus est* Ignatij epist. 5. ad Philadel. I haue heard some which say, vnlesse I find the gospel in them of old time, I wil not beleue it. But vnto such I say, that Iesus Christ is vnto me antiquitie. Whom to disobey is manifest and unpardonable destruction. Let no man say, I hope I doe well, my meaning is good, I haue a desire to please God: I beleue well, I doe my conscience: if I doe amisse God will regarde my simplicitie. Let no man say, Saint Augustine saith, It is certaine that a foolish faith, not only doth no good,

*Aug. que. 43  
in question.  
veter. & noui  
testam.*



Wisd. 1.

Rom. 10.

but also hurteth. If thou beleue not the truth, thou dwellest in lying: thou art the child of the deuill, which is a liar, and the father thereof. The mouth which speaketh lies slayeth the soule. Thy faith is no faith, it is but a wilfull opinion, it is but an error, for it is not according to the truth, it is not built vpon the rocke, it is not grounded on the word of God. Change thine error. Faith is by hearing, and hearing by the word of God: receiue the trueth, beleue the trueth, and loue the trueth. Otherwise, if thou refuse the bread of life and feed on poison: if thou forsake the water of life, and dig vnto thy selfe a cesterne that will holde no water: thou shalt leade thy dayes in wilfulnesse and shalt die in sinne: thy blood shall be vpon thine owne head. Thou shalt not see the glory of God: death and damnation shall be thy meede, because thou hadst pleasure in wickednesse, and diddest not giue thy heart to receiue, and loue, and beleue the trueth.

Now it remaineth, that we heare how antichrist shalbe ouerthrowen. We haue seene his pompe and pride, his might and power, that he ouerlooketh all the world, bindeth all kings and princes, and nations to keepe his lawes, and is himselfe exempted from all lawes of God or man. So mightie and so maruellous is his power, who can declare it? Hee is called of his owne side, *Stupor mundi*, The gaze stocke, or wonder of the world. Something lesse then  
God,

God, something more than man. But, being in all this estate, in the midst of his Pontificalibus, so fast mortized, so high built up to the skies, so surely shoared, so strongly beset on euerie side, hee shall be sodainly shaken downe, and become the shame of the world.

How may this be done? being so mortized, so built, so shoared, and so beset, who shall shake him downe? What power shall consume him? Shall it be the great power of kings or of emperours? They shall giue their power and authoritie to the beast, and fight with the lambe, that is, against Christ. Shall it be the authoritie of Bishops and Cardinales, and great clearkes? all they are lincked and ioyned to him. Shall it be by the wisdom and drift of counsellors and men of law? They be the fæed men, and swozne to him. Shall it be by the violence & conspiracie of the people? They shall kneele downe to him, and honour him, and reuerence him as an angell of God. If neither the power of doctors, nor of bishops, nor archbishops: if not the power of counsellors, and men at law: if not the power of the kings and princes of the world: if not the power and commotion of the people: if al these shall not abolish him: what power then is it, wherewith he shall be consumed? it shalbe the power of God which shall be reuealed from aboue, The Lord shall consume him with the sprite of his mouth.

Reuel. 17

These



These wordes are diuersly taken. Some expound them thus: God shall appoint the great Angel Michael to set vppon Antichrist, and hee shall destroy him. Others take these wordes to be spoken of the day of iudgement, and then this shall be fulfilled when Christ shall say: Depart from me ye cursed into euerlasting fire: that this is the spirite of the Lordes mouth wherewith hee shall be consumed. But the apostle speaketh of the preaching of the Gospel. That God by his word which is mightie to doe all that whereunto hee appointeth it, shall make his doings manifest, and let all the world see that he was not sent of God: that hee did neuer set forth the glorie of God: that hee hath not sought the saluation of the people: that in matters of faith, and in all his life he is aduersarie to Christ, this is that breath that shall descree his errours and vanities, this is that spirite which shall consume the kingdome of Antichrist. This ouerthrow is alreadie begunne, as our eyes may behold this day.

Ezr. II

In like sort speaketh Esay the Prophet, He shall smite the earth with the rodde of his mouth: and with the breath of his lips shal he slay the wicked. Princes make their conquests by power and strength, by fire and sword, and engines of warre, but God shall beate downe his aduersarie with the rod of his mouth. By true preaching of his worde. His worde is mightie,

mightie, it is his sword, it is his mace: it is the rod of his mouth: it is the breath of his lippes. It is of great force, no strength shall withstand it, it shall smite the earth, it shall slea the wicked.

S. Paule saith, Wee doe not warre after the flesh, for the weapons of our warfare are mightie through God to cast downe holds. This sworde hath he wne downe in many places, the crueltie, tyrannie, simonie, insatiable greedinesse, the errours, ignorance, darkenesse, vanities, hipocrisie, superstition and idolatrie, which haue bin brought into the church and v-  
sed by antichrist. These were the pillars, and strength, and glozie of his kingdome.

And heere marke the Apostles speech. Hee saith not, God shall conuert antichrist, or change his heart that he may be saued. But hee saith, Whom the Lord shall consume. Gods word is almightie. By his word he can doe whatsoeuer pleaseth him. Hee can make the deafe to heare, & the blind to see. He was able to call the theefe vpon the crosse, vnto repentance. He was able to raise vp Lazarus out of his graue. He is able of stones to raise vp children to Abraham. He can throw downe euery high thing, that is exalted against the glozie of God, and will bring kings and princes, and the rulers of the earth to the obedience of Christ. But of Antichrist it is said, The Lord shall consume him. Such is the hardnesse & blindness of his heart, he will not receiue the loue of the trueth, he

2. Cor. 10



he will not beleue the trueth of God, that hee might be saued. Therefore destruction shall come vpon him.

Heereby wee are taught what to thinke, or hope of reformation of the abuses and errors of the church of Rome. They haue been aduertised of them, not only by the professours of the Gospel: but also many of themselves haue spoken for reformation of sundry abuses. They haue kept many counsailes and assemblies. They haue promised redresse. They haue sit in consultation many yeares. What one thing haue they reformed: see and looke ouer their actes and sessions. They be abroad in print. Hitherto they haue reformed nothing, no, not their pardons: no, not their stewes: they haue hardened their hearts, and set themselves against the highest. Therefore shall the glory of the Lord shewe it selfe in their destruction. With the breath of his lips they shalbe consumed and brought to nothing.

And shall abolish with the brightnesse of his comming, The Lord shall come, and shall make his enemies his footstool. Then the sun shall be as black as a sackcloth, and the moone shall be like bloud. There shall be an earthquake: Kings, and great men, and rich men, and euerie bond man and freeman shall hide themselves in denues: they shal say to the hills, and mountains, and rocks, fall vpon vs and hide vs from the presence of him that sitteth on the  
the

the throne, and from the wrath of the Lambe. Then shall antichrist be quite ouerthrowen. Then his kingdome shall be utterly abolished and haue an end. Then it shall appeare, who hath sought the glorie of Christ, who hath followed the doctrine of the gospel, and who hath done the true endeuour of a faithfull shepheard, the it shal appeare who is the wolfe who scattereth & spoileth the flock. S. Hierome saith, *Circūdabit eum calix dexteræ domini, &c.* The cup of the Lords right hand (which is the Lord & fauor) shall compasse him about, when he shall slay him with the breath of his mouth, and shall destroy him with the brightnesse of his comming. Then al the ignominie and shame which he hath heaped vp vpon himselfe with thoughts, deeds, and words, shall fall vppon his glorie and pompe: insomuch that hee shall be afterward as vile and contemned of all men, as he was before reputed or highly esteemed of them.

This might suffice touching the ruine and fall of Antichrist. Yet I will adde to that hath been spoken, the manner of the fight, and of the victorie, and of the triumph which shall follow. The fight is doubtfull and dangerous: the victorie shall be glorious: the triumph shall be ioyfull. Heere let vs call to remembrance the warres which tyrants and vngodly princes haue made against the people of God, and what hath followed. Senacherib the  
great

Hiero. lib. 1.  
in 2. Abac.



2. Kin. 19

great king of the Assirians, came by against Hierusalem with horses and chariots, and infinite numbers of pickt souldiers. The whole country of Jewrie was in an agonie: all the people were astonied with feare, to see so many enemies, and themselves so few: to see the enemies so strong, & themselves so weake. They knew not, neither where to seeke aid, nor how to escape the present danger. Sodainly the Lord sent his Angel from heauen to relieue his people. In one night he smote in the campe of the Assirians, an hundred foure score and five thousand, which were all dead coarces. The residue were scattered, and ranne away stragling: they knew not where to hide their head. King Senacherib went his way and returned. And when he was in safetie at home, & worshipping his God Nisroch, in the temple, Adramelech and Sharezer his sons slew him. Remember the cruell warres which Nabuchodonozor king of Babilon made against Gods people. He took their citie, spoiled their Temple, sacked Hierusalem, & gaue the prey to his souldiers. He tooke the nobles and gentlemen, and merchants, and peomen, and led them captiues. Some of them hee tooke with him to Babilon, and some he sold for money: so great and so terrible was his victorie. In the midst of all his pompe, God bereft him of his wit, and astonied him with deadly madnesse. He was driuen from men, and did eat grasse

Dan. 4

as the oxen, and his bodie was wet with the dewe of heauen, till his haire were growen as eagles feathers, and his nailes like birdes clawes. He imagined that he was an oxe, that he had hoofe and horne, and haire as oxen. Hee therefore forsooke his pallace, his princely apparell, and daintie fare, and lay abroad, and fed with beastes. So did God auenge the cause of his people.

Who hath not heard of the war which Pharao had against the Israelites, the battaile was strange, and the victorie sodaine. The people of God was beset with dangers on euery side, the Exod. 14 wildernesie had shut them in. Before their faces they saw the raging sea, that they could not scape it, behinde their backes, they did beholde Pharao with his army march after the, if they went forward they must needs be drowned: if they retyred, they must needs be slaine. Their enemies were mightie, and they were weaker. Sodainly God diuided the waters, & made the sea drie land, so that the children of Israel went through the middest of the sea vpon dry ground safely as through a medowe. Pharao followed after with his sworde and speare to worke his furie. Then the sea returned to his course, and drowned the chariots, and horsemen, and all the host of Pharao, there remained not one of them aliue. Their carcases lay afloat vppon the water, and were cast in heapes vppon the shoare. Such shall be the end of those that hate the  
Lord.



Lord. So shall he make his name triumph ouer all the world.

Let vs imagine a battaile of two mightie princes, both of great power, and of great courage, they meete together in the field, they ioyne battaile, both sides encounter together, either part is bent to beate downe the other, what an horrour is it to heare the braying of hozles, the sound of trumpets, the thunder of drummes, the roaring of gunnes, the clashing of swords, the groning and moznfull voyce of them which are slaine, and the crying and trebling of the people: nowe let vs by this make some resemblance of the battaile betweene Christ and antichrist: betweene Christ the son of God, and antichrist the son of the diuell. Either of them is well prepared. They are both mightie, and haue both of them souldiers, and knights to attend vpon them.

Antichrist shall come from the earth, for all his glorie is vpon the earth, his power shall be the power of Satan. Christ shall come from the heauens aboue, euen from the bosome of his father. What cognisance shall they giue: howe & by what difference shall their souldiers be discerned: the ensigne of Christ shalbe euerlasting truth: the ensigne of antichrist shall be falshood and vanitie, and all deceitfulnesse. By these markes shal either be known. With what souldiers shall they make their fielde: they that shall follow Christ are poore and simple,

ple, who haue forsake themselves, their goods,  
and their liues, & tremble at the word of God.  
The men of warre which fight with antichrist  
and follow him, shalbe mighty kings and prin-  
ces, and powers, and states of the world, as  
saint Iohn hath said. And Gregorie hath said,  
An army of priests is prepared to waite vp-  
on the king of pride. And hereby may you  
know him. Reu. 17

What armour shall they haue, and with  
what weapon shall they fight? antichrist shall  
furnish his men with speare, and sword, and  
fire. He shall reioyce in killing, in burning, and  
in sheding of blood. Christ shall send his men  
into the field naked, and armed with patience.  
They shal take vp their crosse and follow him,  
ready to suffer whatsoeuer shall be laide vpon  
them. Their weapons shall be prayers and  
weeping. What shall be the pretence of this  
fight? antichrist shall come in his owne name,  
to maintaine and exalt himselfe. Christ shall  
come in his fathers name, to maintaine the glo-  
rie of his father. What shall they seeke? wher-  
fore fight they? what is it they shall desire to  
maintaine? antichrist shall desire to maintaine  
his owne traditions, Christ shall maintaine the  
holy word of God. Christ shal procure the glo-  
ry of his father: antichrist shall maintaine his  
owne glory. In what place shall this battell  
be? vpon what downes or plaine, or in what  
countrey? Neither in hill, nor in any plaine,



but in the hearts of the people. There shall the warre be. There shall it be fought. If it were possible the elect should be confounded. His assault shall be so terrible, that many shall be offended in Christ: many shall deny Christ: many shall be ashamed of him: and the loue of many shall waxe cold. But blessed is he which continueth to the end.

Wee haue heard brievely of Christ and antichrist, their estates, their seuerall cognisance, what bands of men they shall haue, what armor they shall beare, by what title they shall claime, what they shall seek, and where the fight shall be, that it shall be made in y<sup>e</sup> consciences of the people. There shall antichrist sit: there shall he be worshipped as God: there they shall call him the holy and most holy father: there shall be giuen to him the power of heauen and earth: there he himself shall rouse himselfe, and be settled, and shall say, I sit as a prince, I shall neuer be remoued, I cannot fal. But Christ shall blow him downe with the breath of his mouth, & shall abolish him with the brightnes of his coming. Christ shall haue the vpper hand, and destroy him. Euen that Christ whom they made the reproch and scorne of the people, whom they reuiled calling him drunkard, and companion vnto publicanes and harlots: which was so poore and simple, which was oppressed and afflicted, and opened not his mouth, which was brought as a sheepe to the slaughter, and was killed.

Saint

Saint Iohn had a reuelation, and did see Ie. Reu. 3  
 sus Christ the son of God. And, He had in his  
 right hand seuen stars, and out of his mouth  
 went a sharp two edged sword. It was sharp  
 and mighty : it entreth thorow euen to the Heb. 4  
 diuiding asunder of the soule and the spirit,  
 and of the ioints and the marow, and is a dis-  
 cerner of the thoughts and intents of the  
 heart. So wee see the breath of the mouth of  
 Christ is a sword. This sword shal ouerthrow  
 antichrist. Remember how Dagon fell on his 1. Sam. 5  
 face vpon the ground before the arke of the  
 Lord, howe hee could not stand, howe at that  
 presence, the head & the 2. palmes of his hands  
 were cut off vpon the threshold with a fall. So  
 shal antichrist fall at the presence of Christ. His  
 armes and his head shall be broken off, and he  
 shall not stand. Remember that Aaron cast forth Exod. 7  
 his rod before Pharaos and his seruants, and it  
 was turned into a serpent : so did the charmers  
 of Egypt. They cast down euery man his rod,  
 and they were also turned into serpents. But  
 Aarons rod deuoured their rods, and consumed  
 them to nothing. Euen so shall the trueth of  
 Christ consume & bring to nothing the falshood  
 of antichrist. All his glorie shall be scattered as  
 the chaffe which the winde driueth away, as a  
 thimie some is scattered away with a storme,  
 and as the smoke which is disperfed with the  
 wind, and as the darknes which can not abide  
 in the sight of the sunne : it shall be consumed,



it shall be defaced, it shall not stand. At the name of Iesus euery knee shall bow, & euery tongue shall confesse, that Iesus Christ is mighty, to the glory of God the father: that he is worthy to receiue glory, and honour, and power.

But who may better disclose this mystery, and the fall of antichrist, then Iohn the euangelist, which leaned on Iesus bosome, whom Iesus loued, and which was indued with wisdom from aboue: Let vs heare him. **Reu. 14.** I sawe (saith he) an angel flie in the midst of heauen, hauing an euerlasting gospel to preach vnto them that dwell on the earth, and to euery nation and kinred, and tongue, and people, saying with a loude voice, Feare God, and giue glory to him: for the houre of his iudgement is come, and worship him that made heauen & earth, and the sea, and the fountains of waters. And there folowed another angel, saying: It is fallen, it is fallen, Babilon that great city: for she made all nations to drinke of the wine of the wrath of her fornication. And the third angel following them, said with a loud voice, If any man worship the beast & his image, & receiue his marke in his forehead, or on his hand, the same shall drinke the wine of the wrath of God, and shall be tormented in fire and brimstone, before the holy angels, and before the holy lamb, they shall haue no rest day nor night.

**Reu. 16**

Againe the seuenth angel powred out his viall into the aire, and there came a loude voice out

out of the temple of heauen from the throne, saying, It is done. That is, it is concluded, iudgement is giuen, it shall stand for euer. And there were voices & thunders, & lightnings, and there was a great earthquake, & the great city was rent into three parts, and great Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. Then one of the angels talked with me, saying, Come, I will shew thee the damnation of the great whore that sitteth vpon many waters, with whome haue committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication. And, in the same chapter he saith: These haue all one mind and shall giue their power and authoritie to the beast, that is, to antichrist. Thus the kings and all princes (as squiers to his body) shall fight against the lamb. But the lamb shall ouercome them, for he is Lord of lords, and King of kings.

Reu. 17

I saw another angel coming down from heauen, hauing great power, so that the earth was lightened with his glory, & he cried out mightily with a loud voyce, saying, It is fallen, it is fallen, Babylon the great citie (the harbor and pallace of antichrist) and is become the habitation of deuils, and the hold of all foule spirits. And I heard an other voyce from heauen say: Go out of her my people (beleue her not, doe not as she commaundeth you) that yee be not

Reu. 18



partakers in her sinnes, and that ye receiue not of hir plagues. For her sinnes are come by into heauen, and God hath remembred her iniquities. Reward her euen as she hath rewarded you, & giue her double according to her works: and in the cup that she hath filled vnto you, fill her the double. In as much as she glorified her selfe, and liued in pleasure, so much giue you to her torment and sorrow. For shee saith in her heart, I sit being a queene: the world is mine, no il shal touch me. Therefore shal her plagues come at one day, death, and sorrow, and famine, and she shalbe burnt with fire: for strong is the Lord God which will condemne her. And the kings of the earth, which haue committed fornication, and liued in pleasure with her, shall bewaile her, when they shall see the smoake of her burning, and shall stand a farre off for feare of her torment, saying, alas, alas, the great citie Babylon, the mightie citie, for in one houre is thy iudgement come. And the merchants of the earth shall weep and waille ouer her: for no man buyeth their ware any more: the ware of gold & silver, & of pretious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of all maner of thime wood, & of all vessels of iuory, and of all vessels of most pretious wood, & of brasse, and of iron, & of marble, and of cinamon, and odours, and ointments, and frankencense, and wine, and oile, and fine flower, and wheat, and beasis, and sheepe, and horses,

horses, and chariots, and seruants, and soules of men: no man any more shall buy her parch-  
ment, ware and seales: no man shal buy her or-  
ders, her dispensations, pluralities, *totquot, non*  
*residence, Perinde valere*: no man shall buy her  
cōcubines, her oile, salt, holy water, holy bread:  
no man shall buy her palles, her *agnos Dei*, her  
*iubilees*, masses, trentals, and pardons: no man  
shall any more buy of her, forgiuennesse of their  
sins, and life euerlasting: no man shall regard  
her: no man shall buy, or seeke to get this mer-  
chandise of her any more.

The merchants of these wares shall stand a  
far off, for feare of her plagues, and say, alas,  
that great city that was clothed in reines, and  
scarlet, and purple, and golde, and diamonds,  
and pretious stones, in one houre is all thy glo-  
ry stript from thee: O what city vnder heauen  
was like vnto thee: Thou wast the great city,  
the noble, and the holy city. Then a mighty an-  
gel tooke vp a stone, like a great milstone, and  
cast it into the sea, saying: With such violence  
shall the great city Babylon be cast, and shall  
be found no more. She shall be out of remem-  
brance, they shal seek the place where she stood,  
and not find it. The voice of harpers and musi-  
cions, shall be no more heard in her: the light  
of a candle shall shine no more in her: her mar-  
chants, officers, and dataries were the great  
men of the earth, and by her inchauntments  
were all nations deceiued. And in her was



found the blood of the Prophets, and of the Saints, and of all that were slaine vpon earth.

Then I heard a great voice of a great multitude in heauen, saying, *Halleluiah* saluation, and glory, and honour, and power be to the Lord our God. For hee hath condemned the great whoore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand. And againe they saide, *Halleluiah*, and the smoke rose vp for euermore, and the foure and twenty elders fell downe, and worshipped God that sate on the throne, saying, *Amen Halleluiah*. Then a voice came out of the throne, saying: praise our God all ye his seruants both small and great. And I heard like the voyce of a great multitude, and as the voyce of many waters, and as the voice of strong thunderings, saying: *Halleluiah*, for our Lord God almighty hath reigned. Let vs be glad and reioice, & giue glory to him: for he is fallen, shee is fallen, Babylon that great city: there she lieth, the mother of filth and fornication. There lieth antichrist the man of sinne, the sonne of perdition, which is an aduersarie, which hath sit in the temple of God, & exalted himselfe aboue all that is called God: that wicked and lawlesse man lieth there. The Lamb, the roote of Iesse, the lion of the tribe of Iuda, hath ouercome, and gotten the victorie. He is worthy to receiue glory and honor. Then shall the apostles, and the prophets, and the Angels,

Angels say, praise and honor and glorie be vnto him that sitteth vpon the throne, and vnto the lambe for euermore. We thanke thee, wee giue thanks to thee O God, which art, and was, and shalbe. Thou hast auenged the bloud of the Prophets and Martyrs, thou hast destroyed them that haue defiled the earth. Thy name be blessed for euer. *Amen Halleluiah.* Such glee and triumph shall be in heauen for the ouerthrow of antichrist.

Thus haue I by occasion of the Apostles words, spoken of the comming, and of the kingdom of antichrist. And, least we might be deceived as touching his person: I haue saide what he should be, what thinges hee shall doe, of what estate he shall be, what countenance he shall carrie, in what place he shall sit, at what time shall be his comming, by what meanes he shall preuaile, who they be that shall beleue in him, what power shall beate him downe, what end he shall haue, what triumph shall followe vpon his fall.

I haue told you, that hee shall be the ouerthrow of the world, the confusion of the church, the sonne of perdition: that hee shall destroy himselfe, and be the destruction of others.

I haue tolde you, he shall be a reuerend father, and weare a myter, and be a bishop, and a bishop of bishops. So saith Gregorie, so Hierome, so Augustine, and Barnard, and others. And cannot we tell who it is, that calleth him:



himselfe an vniuersall bishop, the bishop of all Churches: Doe wee not heare of such a one: Doe we not know him: Whatsoever hee be, wheresoeuer he dwell, what countenance soeuer he beare, he is antichrist. I haue tolde you, he shall sit in the temple of God, in the consciences of the people: that the people shall heare, credite, follow, and honour him, as if he were God: and thinke it sinne and damnation to breake his Icare.

I haue tolde you where hee shall be stalled, where his chiefe place shall be, whence he may be seene. Saint Iohn saith, hee shall sit in a citie built vppon seuen hilles: that citie is the citie of Rome. Rome is so built, Rome is set vpon seuen hilles. Dame Sybilla saith, Antichrist shall sit by the water of Tyber: and Tyber is a riuer, that runneth by Rome. Ioachim Abbas saith, Antichrist is long since bozne at Rome, and shall be aduanced in the apostolique see. He is bozne, and sheweth himselfe, not at Babylon, not at Constantinople, but at Rome. These be plaine speeches. If anie man doubt this, let him reade their booke, they be extant abroad. Antichrist shall sit in Peters chaire, and Rome shall be the seate of his kingdom.

I haue tolde you, hee shall come when the state and maiestie of the Empire shall be weakened. Antichrist shall possesse the Emperours lands, and beare the sword, and weare his

his crowne, and shall make the Emperour fall downe and worship him, and kisse his feete. Hath there euer been any such Bishop in the world? Hath there (I say) euer bin any such? If euer there were any such, S. Paul saith, the same is antichrist.

I tolde you, the world shall fall downe, and reuerence him, and shall seeke life and saluation at his handes. Iohn saith, they shall crie, Oh, who is like the beast, who is like our holy father? who is so wise, so learned, so holy? they shall followe him whither soeuer hee will lead them: they shall eate whatsoever hee will giue them. And they which shall doe thus, are such as haue no feeling, no care, no loue to the trueth of God. Therefore God forsaketh them, and leaueth them to follow lies. I tolde you, he shall preuaile by falshood, and by fained miracles: by bulles, by pardons, by purgatories, and by such other diuises, and shiftes of Satan.

I tolde you, hee shall be contrarie to Christ, in Sacramentes, in sacrifice, in prayers, in life, in doctrine, in religion, in the whole forme and order of the Church. We shall shut, that Christ hath opened. We shall open, that Christ hath shutte. We shall curse, that Christ hath blessed: and blesse, that Christ hath cursed. No man shall be accounted faithfull, no man catholicke, no man the sonne of the church, no man may be saued without him. Such credite  
and



and countenance shall he beare.

I tolde you, he shall be confounded and beaten downe by the force and power of Gods mightie worde. His word is omnipotent. It shall disclose the workes of darknesse: it shall hewe downe Idolatrie, Superstition, and the whole kingdome of antichrist, as our eyes doe see this day. Blessed be God the father of our Lord Iesus Christ: his mightie hand hath wrought these thinges. He hath triumphed the name of his Christ: hee will blesse the thinges he hath begunne. He will ouerthrow the whole power of antichrist, by his presence, and by the glorie of his comming. Then shall it appeare who is the successour of Peter, who is the true vicar of Christ, and who is Antichrist.

V. 13. But we ought to giue thanks alwaies to God for you, brethren, beloued of the Lord, because that God hath from the beginning chosen you to saluation, through sanctification of the spirite, and the faith of the trueth.

14 Whereunto he called you by our gospel, to obtaine the glorie of our Lord Iesus Christ.

God hath chosen you from the beginning, his election is sure for euer. The Lord knoweth who are his. You shall not be deceiued with the power and subtiltie of Antichrist, you shall not fall from grace, you shall not perish. This is the comfort, which abideth with the faith.

faithfull, when they behold the fall of the wicked. When they see them forsake the trueth, and delight in fables. When they see them returne to their vomit, and to wallowe againe in the mire. When we see these things in other, we must say, alas, they are examples for me, and they are lamentable examples. Let him that standeth take heede that he fall not. But God hath loued me, and hath chosen me to saluation. His mercie shall go before me, and his mercie shall follow in me. His mercy shall guide my feete, and stay me from falling. If I stay by my selfe, I stay by nothing, I must needs come to ground. Although all the world should be drowned with the waues of vngodlinesse, yet will I hold by the boat of his mercy, which shall safely preserue me. If all the world be set on fire with the flame of wickednesse, yet will I creepe into the bosome of the protection of my Lord, so shall no flame hurt me. He hath loued me, he hath chosen me, he will keepe me. Neither the example, nor the companie of others, nor the entising of the diuell, nor mine owne sensuall imaginations, nor sword, nor fire is able to separate me from the loue of God which is in Christ Iesus our Lord. This is the comfort of the faithfull. So shall they washe their handes in the bloud of the Lamb.

Therefore saith Paule, you are my children: I haue begotten you in Christ, God hath giuen you vnto me, hee hath made the gospel which



which is come vnto you by my ministry, fruitfull in you, I ought to giue God thanks alwaies for you. Whatsoever falleth vppon others, although others fall and perishe, although they forsake Christ, and followe after antichrist, yet God hath loued you, and giuen his sonne for you, he hath chosen you and prepared you to saluation, and hath written your names in the booke of life.

But how may we know that God hath chosen vs: howe may wee see this election: or how may we feele it: the Apostle saith, Thorough sanctification, and the faith of trueth: these are tokens of Gods election. Haue you receiued the gospel: it is the light of the world, it teacheth vs to knowe that God is God, and that wee are his people. The credite you giue to the Gospel, is a witnesse of your election. We beleue whatsoever God speaketh, because it is the worde of God. For his worde is trueth. We beleue that Christ is the lambe of God, that hee hath taken away the sinnes of the world: because it is the word of God. We beleue that the bloud of Iesus Christ clenseth vs from all sin: because it is the word of God. We beleue, Christ came to saue sinners. Because it is the worde of God. We beleue, God will deferre his wrath, and will shewe mercie for himselfe, for his owne names sake: because it is the worde of God. We beleue, they that trust in the Lord, shall not be confounded.

John 1

1. Iohn. 1

Math. 9

Esay. 48

Psal. 22.

Founded, because it is the worde of God. **We** <sup>Eph. 2</sup> beleue, we are saued by grace through faith, and that not of our selues, it is the gift of God: not of works, least any man should boast: because it is the word of God. **We** beleue, with <sup>Heb. 11.</sup> out faith it is impossible to please God: and againe, that faith commeth by hearing: and againe, that it is the gift of God: because it is <sup>Rom. 10</sup> the word of God. It is the trueth. **We** beleue that Antichrist shalbe confounded, and bereft of <sup>Rev. 13. 19</sup> all his glorie, because the word of the Lord hath spoken it. His word is righteousness & trueth. **We** will alwaies beleue that is true, therfore we cannot but beleue the word of God.

Faith knoweth no fallshood, it beholdeth the trueth only, and not all trueth, but the trueth of God. It is not settled vpon vanities, nor vpon errors. Unlesse it be trueth by the worde of God, whatsoeuer thou holdest in opinion, is not to be called faith. The Turke is settled in errors, he perswadeth himself he is rightly settled, he calleth his opinions, Faith and beleefe. Yet this is not faith, because it is not a faith of trueth, it hath not the worde of God to assure it. Therefore when men will say, beleue our Masses, beleue our sacrifices: beleue our transubstantiations, and our real presences: beleue vs whatsoeuer we say, beleue that we cannot erre, beleue that you are in a good beleefe, if you say you beleue as the Church beleueneth, though you knowe not how



how or what the church beleeueth. They abuse and mocke the people of God. There is no truth in this doctrin. It neuer passed out of the mouth of God. God ordained not Masses, nor that the priest should offer sacrifice for the quick and dead. Therefore it is no matter of faith, it is folly, and vanitie, it is vngodlinesse, it is his errour, it hath no substance. He that receiueth such doctrine, maketh much of a shadowe, hee cannot hold it.

If aith commeth by hearing, and hearing by the word of God. The word of God is trueth. The gospel is the word of God, and the power of God to saue them that beleue. The beliefe of the Gospel is laid vp in our heartes by the spirite of God. Hee bringeth vs to the knowledge of the trueth. This spirite beareth witness vnto our spirite that we are the sonnes of God.

This spirite teacheth vs to withdrawe our mindes from worldly cares, to call our doings to a reckoning, to thinke of the dreadfull day of iudgement, to repent for our former sinnes, and to serue God in holinesse and righteousness. This spirite sheweth vs the mercie of God, helpeth vs to pray, and praieeth for vs, is our comforter, helpeth our infirmities, and maketh vs know the things that are giuen vs of God. This did Dauid see, when hee praied, Create in me a cleane heart oh God, and renue a right spirite within me. My heart

heart is sinful, my heart is foule. Renue it with thy spirit, thy spirit is right, hee shall make my heart cleane. Againe, take not thy holy spirite from me. I am thy seruant and the sonne of thy handmaiden, turn thy face away from my sins: behold me, and receiue me in thy mercy. Restore me to the light of thy countenance. Open thou my lips, and my mouth shall shew forth thy praise: stablish me with thy free spirit. This strength we gather in God by his spirit. This comforteth vs in all temptations, and beareth witnes with our spirit, that we be the children of God: that God hath chosen vs, and doth loue vs, and hath prepared vs to saluation: that we are the heires of his glory: that God will keep vs as the apple of his eie, that he will defend vs, and we shall not perish.

V. 15. Therefore, brethren stand fast, & keepe al the instructions which ye haue bin taught, either by word or by our epistle.

God hath set you in a race. Let no man hinder you, let no man keepe you from the goale. Stand fast and keepe that doctrine which you haue receiued. When I was present with you, I taught you by word of mouth: when I was away from you, I taught you by letters. I am carefull for you. I beare you in my heart: and loue you in Christ Iesus. Hee hath giuen mee charge ouer you, hee wil require you at my hands, I haue cleansed and garnished your  
 B h hearts



hearts by the word of trueth: take heede, take heede, the wicked spirit come not, and bring seuen spirits worse then himselfe, and enter in, and dwell with you, and the end of you be worse then the beginning.

Remember Lots wife, she went not forth straight in the way appointed her, but looked backe behind her, & she became a pillar of salt: and so continueth vntill this day. A terrible example to those which haue set their hand to the plough, and looke backe againe, and haue made themselves unworthy the kingdome of heauen. God wil forsake such, & make their hearts hard as a stone. You are the corne of the Lords field, God hath blessed you, grow then and be fruitfull vntil the haruest, that you may be gathered into the Lords barne. You are y<sup>e</sup> light of God, which god himself hath kindled: let no paffe of wind put you out. You are y<sup>e</sup> house of god, God hath built you vpon a rocke: let no violence, nor tempestuous weather beate you downe.

I haue spoken to you, I haue written to you. I haue shewed you the whole counsel of God. The word which I spake to you, is the word of God. I testifie before the Lord, and call God to witnes vnto my soule, that it is the trueth of God, & not any deuise of man. You did beleue it, you receiued it not as the word of me, but as it is indeed, the word of God. Become not now unfaithful, although you spie many infirmities in your teachers: although you see them fal into

offen:

offences, and were couetous, and giue euill example in their life and conuersation. Although you see þ faith of many shaken, & that they haue put away from them a good conscience, & turne backe from the loue of the gospel which they once seemed to professe, & so are gone out from among you: yet stand you vpright. Hold fast the doctrine which you haue receiued: and continue in the things which you haue learned, and be perswaded that they are able to make you wise vnto saluation, through the faith which is in Christ Iesus. Christ saith, wo be to the world Mat. 18 because of offences, whosoever shall offend one of these little ones, which beleue in me, it were better for him, that a millstone were hanged about his necke, and that he were drowned in the depth of the sea. And againe he saith, Bles- Mat. 11 sed is he which is not offended in me. Therefore, worke your owne saluation in trembling and in feare. Blessed is hee that abideth with Christ in temptations, and continueth faithfull vnto the end.

V. 16. Now the same Iesus Christ our Lord, and our God, euen the father which hath loued vs, and hath giuen vs euerlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in euery word and good worke.

After his exhortation that they would stand fast, and continue faithfull vnto the end: hee turneth himselfe to God, and prayeth him to



look vpon them mercifully down from heauen,  
and to fulfill the worke begun, and to increase  
and multiply his grace in them. So ought all  
preachers and seruants of God to doe in their  
sermons. For alas what are we: what is our  
word: what is our labor without the assistance  
of God: we are onely the voice of a crier in the  
wildernes: we call vpon the people to prepare  
the way of the Lord, and to make his pathes  
straight: we giue warning, that the Lord is  
euen at hand. He that teacheth is nothing, hee  
that planteth is nothing: hee that watereth is  
nothing: our tongue is nothing: our word is no-  
thing: our wit is nothing: Peter is nothing:  
Paul is nothing. It is God which openeth the  
hearts of the people, and maketh them tremble  
at his words. It is God which giueth the en-  
crease, and maketh his word to be of force.

Psal. 68

The prophet saith, The Lord gaue the  
word: great was the company of preachers.  
It is the worke of God, both to make his word  
mightie, and to make the people to receiue it,  
& peeld vnto it. He giueth vs harts to feele the  
comfort of his word, and to peeld our obedience  
in doing as the word requireth. For he is the fa-  
ther of lights, from whom all gifts are powred  
down vpon vs. We are the children of Adam:  
we are flesh and blood, and nothing but vile  
clay and ashes. Our eyes are dimme, our sen-  
ses dull, and our hearts heauy. Christ telleth  
vs truely, Without mee ye can do nothing:  
neither

Iohn 15

neither heare the word, nor beleue it.

I marke your presence, that you are many gathered together this day in this place. Euery man seemeth to stand with bent countenance, & earnest lookes, and desirous to learne. And albeit I which speake am but a worme, unworthy to creep vpon the earth, yet the word which we haue heard is the word of God, the word of comfort, & the word of life. But God knoweth in all this company how many haue eares to heare. In the Acts of the apostles, when God opened their hearts, they vnderstood the scriptures. Before, they heard, and knew not what they heard. Paul preached: Lydia a woman which sold purple heard him: the Lord opened her heart, that she hearkened vnto Paul. Then she vnderstood his words, and beleued. This comfort is of God, who hath loued vs, and hath giuen vs euerlasting consolation, hee will giue you vnderstanding hearts, and wil stablish you in euery word, and good worke.

AA. 16

### CHAP. III.

**F**urthermore brethre, pray for vs, that the word of the Lord may haue free passage, and be glorified euen as it is with you.



Pray for mee, that I may bee a faithfull seruant, doing the will of God from my heart, that he will open my mouth boldly to

B b 3 publish



publish the secret of the gospel, and to declare the riches and glorie of his kingdome. For of my selfe I am nothing. I haue not the key of David, I can not giue light vnto the world, and am not able to open the hearts of the people.

2. Cor. 4

That the word of God may haue free passage: he saith not, pray for vs, that my word may haue passage: or, that my name may be spoken of and glorified: or, that the people may behold my doings & talke of me. For, we preach not our selues, but Christ Iesus the Lord, and our selues your seruants for Christes sake. I am but an vnprofitable seruant. I am the poore ore that treadeth out the wheat: I am a poore crier to proclaime the will of the Lord.

Pray you that the word of the Lord may haue free passage, that the gospel of Christ may be glorified, that the hearts of the people may be ready and greedy to receiue it, that the kingdome of heauen suffer violence, and the violent take it by force: that the word may so possesse the hearts of the people, as fire hath passage through stubble: that it may shine as the sunne beames ouer al the world: that it may be knowen from East to west, and from North to South.

In this sort pray, that the word may haue a glorious entrance into you, and also among other. Herein shall appeare the loue you haue to the Saints, and the zeale you beare to the house

house of God, when you wiſh others to be partakers of this bleſſednes with you : when you ſeeke not your owne glorie, but the building of the church of Chriſt : when you pray that God will be merciful vnto others, as vnto you : that a light may be giuen to them which ſit in darknes, and in the ſhadow of death : that they may know the time of their viſitation.

Such a prayer made Dauid, God be mercifull vnto vs, and bleſſe vs, and cauſe his face to ſhine among vs : that they may knowe thy way vpon earth, thy ſauing health among all nations. Let the people praile thee oh God, let all the people praile thee. Thus did Hieremy pray, Turne thou vs vnto thee oh Lord, and we ſhall be turned. Giue vs a new heart and a new ſpirit, encline our hearts vnto thy testimonies, that wee may knowe and feare thy name. So did Chriſt teach vs to pray, Hal-  
 lowed be thy name, among the infidels which know thee not: let thy name be had in reuerence among all people. Thy kingdome come, thy wil be done. There is no other God but oneſt thou, let al the earth come and worſhip thee. Euen ſo muſt we alſo pray, that the word of God may haue free paſſage, and his name be glorified in all places.

Pſal. 67

Jerem. 5

Mat. 6

V. 2. And that wee may be deliuered from vnreaſonable and ill men : for all men haue not faith.



360 Vpon the second Epistle

3. But the Lord is faithful which will stablish you, and keepe you from all euill.

4. And we are perswaded of you thorow the Lord, that ye hoth doe, and will doe the things which we commaund you.

5. And the Lord guide your hearts to the loue of God, and the waiting for of Christ.

Jerem. 44

Mat. 15

From vnreasonable and euil men. Which conspire against the Lord, and his annointed: which blaspheme that good name that is called vpon of vs. Such were Iannes and Iambres, which resisted Moses in the time of the lawe. Such were they in the time of the Prophets, which said, The word that thou hast spoken vnto vs in the name of the Lord, we will not heare it of thee. But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense to the queene of heauen, as we haue doone, both wee and our fathers, our kings and our princes. Such were in the time of the gospel the Scribes and the Pharises, Which made the commandement of God of no authority by their traditiō. Which turned darknes into light, & light into darknes. Such was Alexander the copper smith. Such were others. The whole scriptures are full of such. They were false prophets, false apostles, false brethren. They caused diuision in the church. They wēt out to preach in the name of Christ, but inwardly they were rauening wolues.

Such

Such were in the dayes of our fathers, and ſuch there are in our dayes, ſuch Iannes and Iambres, ſuch idoll worſhippers, ſuch ſcorners of Gods word, ſuch Scribes and Pharifees, ſuch Alexanders, ſuch falſe Prophets, falſe apoſtles, and falſe brethren, we haue more than a good many in our dayes. They pretend the goſpel: no man more. In company of proteſtantes, they will be proteſtantes, in companie of others, they are quite become cōtrarie. They come to the church, & receiue the holy communion: they reſort ſecretly to corners where they heare maſſe. They like the one, and like the other. They like the light, and they loue darkeſſe, and make no difference betweene them. Theſe are ready to ſerue Chriſt, and alſo ready to ſerue Antichriſt: faithfull neither to God, nor to Baal. And this is among many counted the higheſt point of wiſedome, to be able ſo to colour and hide himſelfe, that you ſhall not know what profeſſion he is of, to what church he ioyneth himſelfe, what religion he holdeth, whole word or goſpel he followeth, in what God hee beleeueth. Such there are. And they onely, be the ſingular men, reckoned the fine wittes, and cunning fellowes of the world.

This is to be lamented, that in a chriſtian eſtate there ſhould be any ſuch. That they at whole handes God ſhal require a ſtraighter account, than of others: becauſe hee hath giuen them the uſe of greater talents, either of wit, or  
of



of learning, or of preferment, or of riches, shuld so mispend the good giftes of God, or vse his talents to such euill purpose, that they more than all other, should deuise meanes howe to denie Christ among men, and as much as in them lieth, to seeke to crucifie againe the Lord of glorie.

The Jews deale not so wickedly, the turks deale not so traiterously. The Jewe, although his case be miserable, and his heresies moste dangerous: yet he is earnest in his folly: he wil not dissemble his profession. The Turke is faithfull vnto Mahomet, and will not denie, or forsake him.

These false brethren, and dissembling christians are worse than Jews and Turks. They are void of conscience, void of faith, boide of feare, of shame, and of the grace of God. They are filthie swine, shamelesse dogges, and the enemies of the crosse of Christ. These hinder the passage of the Gospel, and blaspheme the holy word of their saluation, and doe all that in them lieth to abolish the light of Gods trueth. S. Paul telleth vs, all men haue not faith: many heartes lie naked and void of faith, manie sceme to liue, and yet are dead.

Howsoeuer these men carrie out their doings in this life, they cannot mocke God. He knoweth who are his. Christ shal say vnto these cunning witted dissemblers, depart from me ye hypocrites, I know you not. You shall re-  
ceiue

receiue your portion with the diuell and his angels.

Pray that wee may be deliuered from such vnreasonable and euill men: that they stop not the free passage of the gospel: that they may haue no power against the glorie of God. Theſe ſhall it appeare, that God is faithfull in all his words, and holy in all his works: that his truth and mercie ſhall laſt for euer. He will eſtabliſh vs in all goodneſſe, and defend vs from all euill: he wil keep vs from al the power of Satan: he will keepe vs from all temptation, that the wicked ſhall not preuaile againſt vs.

And we are perſwaded of you through the Lord, that ye both do and will do the things which wee warne you of. You knowe what commandements we gaue you by the Lord. I ſpake vnto you the will of G O D, and not mine owne. I was vnto you but a meſſenger, to deliuer vnto you ſuch an errand as G O D ſent vnto you: I hope yee haue receiued it in ſuch duetie as becomneth, and that you both doe, and will hereafter obey it. I am your phiſition. The receipt which I haue giuen you, is ſoueraigne, and ſhall worke your health: I truſt it tarrieth with you, & you brooke it well. I haue ſpoken vnto you in the name of God. His name is holy. He will cauſe that my labor ſhall not be in vaine, but will make it fruitfull in you. Although all men haue not faith, yet al men are not voyd of faith. Although there be many,



many, the children of this world, yet there be some the children of light: he that is of God, heareth the worde of God. They that be the sonnes of God are obedient to the wise some of God their father. God guide your heartes, that you may loue him, that you may knowe what good God hath wrought vnto your soules: that you may see the depth of his mercy: that in all your tribulation and aduersitie vnder the crosse, and in your death, you may looke for the day of Christ: when the trumpet shall be sounded, the graues shall be opened, the dead bodies shall come forth, and we shalbe taken vp into the cloudes: then shall hee change our vile bodie, that it may be like his glorious bodie: then shall wee be like the angels of God, we shall see God face to face, and rest with him for euer.

V. 6. We warne you brethren in the name of our Lord Iesus Christ, that ye withdrawe your selues from euery brother that walketh inordinately, and not after the instruction which he receiued of vs.

Math. 13

The kingdome of God is like to a draw net cast into the sea, that gathereth of all kinde of thinges: it is like a field, wherein groweth both corne and weeds. Sundrie Virgins went out to wait vpon the Spouse, some were wise, some were foolish: some had oyle in their lampes, some had none. Many came to the marriage, some had their wedding garment, some

some lacked it. Many are called, but few are chosen. Some beare the name of Christians, yet liue in vsurie, to the spoyle and vndoing of their brethren. Some beare the name of Christians, yet liue in adulterie and fornication, as the heathen which knowe not God. These be they through whom the name of God is euill spoken of.

Therefore saith Paul, I warne you that you withdraw your selues from euerie brother, that walketh inordinatly. Forsake him, refuse his company, eate not with him, drinke not with him, that so he may be ashamed of his filthinesse. Receiue him not to your house, nor bid him God speed. For he that biddeth him, God speed, is partaker of his euill deedes. Haue you no fellowship with the vnfruitfull workes of darkenesse, but euen reprove them rather. A little leauen doth leauen the whole lump. The wrath of God shall come not only vpon those which commit wickednesse, but also vpon all those which consent to the working thereof. Among the Corinthians one had committed incest, and taken his fathers wife. Saint Paul sayth, Let such a one be deliuered vnto Satan, for the destruction of the fleshe, that the spirite may be saued in the day of the Lord Iesus. Deliuier him by to Satan.

1. Cor. 5

Marke his wordes, and in in what case hee speaketh them. For, they that delight in wickednesse,



kednesse, and are solde ouer vnto sin, which are filthy, and increase in filthinesse: They are not of God, they haue no part in y<sup>e</sup> church of God. The diuell and satan hath power ouer them, therefore deliuer them by vnto Satan. The reward of sinne is death: the soule which hath sinned, shall die. For this cause hath y<sup>e</sup> church of God ordained excommunication: that hee which hath done wickedly may bee ashamed: that others who are guiltlesse may be afraid: and that the heauy displeasure of God may be auoyded.

We warne you (saith he) in the name of our Lord. You know me, and my name, and that I am an apostle of Christ. But the commaundement which I giue, is the name of our Lord Iesus Christ. I warne you by the glorious day of his comming, that you withdraw your selues from euerie one that liueth inordinately. Receiue him not to your companie, bid him not God speede, that you be not partakers of his euill, that he may know his filthinesse, and be ashamed. Yet let vs pray for such, that they may be sozie, that they may know whom they haue offended, and turne againe vnto the Lord. For, God would not the death of a sinner, but that hee repent of his wickednesse, and liue. The mercie of God is aboue all his workes.

V. 7. For ye your selues know, howe yee ought to follow vs: for we behaued not our selues

selues inordinatly among you.

8 Neither tooke we bread of any man for naught: but wee wrought with labour and trauaile night and day, because wee would not be chargeable to any of you.

9 Not because we haue not authoritie, but that wee might make our selues an example vnto you, to follow vs.

10 For euen when we were with you, this wee warned you of, that if there were anie which would not worke, that he should not eate.

11 For we heare that there are some which walke among you inordinatly, and work not at all, but are busie-bodies.

12 Therefore them that are such, we warn and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 And ye, brethren, be not wearie in wel doing.

Where Paul maketh his speech against those who vnder the pretence of the Gospel liues idely, and would not labour. Take an example of me, I liued not idely, I earned my bread, I was not chargeable to any. Doe you as you haue vs for an example. So ought the seruants of God to liue, that their wel doing may be a patterne for the people to followe. Saint Paul tesseth Timothy, A Bishop must be vnreprovable. He saith not, without sinne:

1. Thm. 3

for



1. Tim. 4

for no man is without sinne: but, without rebuke. And againe, Let no man despise thy youth, but be vnto them that beleue, an example in worde, in conuersation, in loue, in spirit, in faith, and in purenesse. And vnto Titus the bishop of Candia hee saith: In all things shew thy self an example of good works, with vncorrupt doctrine, with grauitie, integritie, and with the wholesome word, which cannot be condemned, that he which withstandeth may be ashamed, hauing nothing concerning you to speake euill of. So, in this place to the Thessalonians, he saith, you behold my conuersation, how I haue liued among you. Be ye followers of me: let me be the patterne for you to follow. Such should be the speech of al those who are bishops and ministers in the church of God. They must walke so vprightly, that they may be vnto all others the patternes of good life, of liberalitie, of mercie, and of loue. They must carry the arke of the Lord, that the people may follow them.

We behaued not our selues inordinately, &c. Whereas I was an apostle of Christ, the first frutes of the Gospel, a chosen vessel, called from aboue, & set apart from mine owne businesse, to be the embassadour of God into the world, and had so much to doe: Yet I vsed my handes, and pained my body, to get my bread. I liued like one of Adams children in trauell of my body, and sought my bread in the sweate

sweat of my browes. Not that I might not lawfully haue liued vpon you, & haue required my maintenance at your hands. It was lawfull for me to haue done so, for the workeman is worthy of his hire. God hath appointed that he which teacheth the gospel, should liue by the gospel.

This matter saint Paul reasoneth with the Corinthians, Haue we not power to eate and drinke? or haue we not power to leade about a wife, a sister, as wel as the rest of the apostls, and as the brethren of the Lord and Cephas? Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or, who feedeth a flock, and eateth not of the milke of the flocke? I might eate and drinke at your charge, and require charges of you, for me and mine. I am the souldior of God. Christ is my captaine: I haue planted the vine of the Lord of hostes among you, I haue fed you, you are the sheepe of the house of Israel. The hire due to the souldior: the fruit whereof he should eate which keepeth the vine, & the milke which Christs sheepe yeeld to their feeder, is nothing else but your charitable beneuolence towards the seruants of Christ. Againe, it is written in the lawe of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corne. He trauelleth for thee, that thou mayest liue. Suffer him to licke a little for his paines. We are the

1. Cor. 3



Lords open, we thresh forth his corne. If we haue sowne vnto you spirituall things, is it a great thing if we reape your carnall things? We are Gods husbandmen, we trauaile and take paines, we plow, we sowe, we harrow, we are abroad in wind and weather, in stoyne, in haile, in lightning and thunder. No man knoweth the care the poore husbandman taketh. Winter nor summer, our worke is neuer at an end. Now if wee by our labour minister to you the bread which commeth from heauen, is it much that you giue vs the bread of the earth? Do you not know that they which waite at the altare are partakers with the altare? It hath so seemed good vnto God, it is his appointment, he hath established it by his lawe, and it is most agreeable to the law of reason, and nature.

Yet this is also to be weighed in the consideration hereof, that whosoever asketh the pay of a souldiour, must buckle his armour, and go a warfare. He that drinketh the wine, must plant the grape: he that requireth milke, must feede the flocke: hee that will not bee muzzled, must thresh the corne: hee that reapeth carnall things, must sowe spirituall things: he that requireth the bread of the earth, must minister to his hearers the bread of heauen: hee that will liue of the sacrifice, or of the altare, or of the gospel: must offer the sacrifice, wait vpon the altar, and teach the gospel. Hee that teacheth

not

not the gospel, nor careth for the teaching: hee that serueth not the altar, nor careth for the seruing: he that goeth not on warfare, that planteth not, that feedeth not, that thresheth not, that ploweth not, that traueleth not, that taketh no paines, that abideth not lightning, thunder, wind, weather, storme and haile: he that careth not to do these things, I can make no account of him. Hee is not within Paules reckoning. The workeman is woorthy of his hire. But what right hath hee to the hire which is not a workeman:

I might, saith he, haue receiued maintenance at your handes: but I tooke nothing, that I might be an example for you to follow, that none should liue idly, but that They worke with quietnesse, and eat their owne bread. Idlenesse is the mother of al mischief. An idle packe is as if hee were already dead. His feete serue him not to trauell: his handes help him not to worke: his eyes serue him not to see his estate: his heart regardeth not the time and miserie of his age. Beggery falleth vpon him, and gnaweth his bones, but hee feeleth it not. For hee is as if hee were already dead.

Salomon saith, Hee that followeth idlenesse, hath no vnderstanding. And againe, Hee that followeth idlenesse, shall be filled with pouertie. He is vnprofitable to himselfe, and vnto others. His children shall begge at euery doore. Againe he saith, The slouthfull

Prou. 12.

Prou. 28

Prou. 29



wil not plow because of winter : he shal beg in summer, but haue nothing. That is, men that haue receiued increase of Gods blessing by taking paines, shall deny bread vnto such, and vpbraid them for their idlenesse, and so driue them to labour. They will say, as it is deuised that the Ant said in like case to the grasshopper. In the summer thou diddest nothing but sing, therefore thou mayest sterue in the winter. These extremities be great, if a man wil weigh them aduisedly. Yet Ecclesiasticus saith further, Idlenesse bringeth much euill. It is an euill teacher. He that doth nothing is ill occupied. The mind of man is euer stirring and doing somewhat. If it be not doing well, it is doing ill. Water is cleare, and faire, fresh, and comfortable : yet if it stand still in a hole, or bee kept long in a vessel, whence it hath no issue, it will rot and smell, and be vnwholesome. Euen so it fareth with the sonnes of Adam, if they haue nothing to do, no way to bestow their wit, they will rot, and proue vnwholesome, and deuise mischief all the day long.

Eccle. 23

What is it that filleth the prisons, and bringeth so many to the gallowes, and causeth so many parents to bewaile the vntimely death of their children, but idlenesse : whē the poore wretches haue receiued their iudgement, and come to the place of execution, & stand on the ladder, what counsell giue they to yong men, & to children, but to beware of idlenesse : what is cause of such,

such, & so many diseases in the bodie: Aske the  
 physitions, & they will tel you idlenes. Wher-  
 of rise mutterings in cities against magistrats:  
 whereof rise rebellions in kingdomes against  
 princes: you can giue no greater cause therof  
 then idlenes. Behold (saith the Lord) this was Ezech. 16  
 the iniquity of thy sister Sodome, pride, ful-  
 nes of bread, and abundance of idlenes. This  
 was it that called for fire downe from heauen,  
 and wasted so many citties into ashes. Christ  
 saith, Of euery idle word that mē shal speak, Mat. 2  
 they shal giue an account thereof at the day  
 of iudgement. If we shal make an account for  
 our idle words, what shall we do for our idle  
 hands, for our idle feete, for our idle body, for  
 our idle soule: what account for al our idlenesse  
 shall wee make at the day of iudgement:

We warned you (saith the apostle) that if  
 any would not worke, the same should not  
 eate. This is a hard saying: yet saith Paul  
 I my selfe haue kept it. I haue fulfilled it in  
 mine owne body. We doth not say, if any be sick,  
 or weake, or impotent, and can not worke,  
 but if any be idle, and froward, and will not  
 worke: to such a one giue not to eate: that so  
 he may see the danger of idlenes, and worke Ephes. 4  
 with his hands the thing which is good, that  
 he may haue to giue him that needeth. It is  
 not lawfull to giue thē the bread of the church,  
 and the almes ordained for reliefe of the poore.  
 This bread they may not eate.



- But you will say, kings and counsellours, bishops, preachers, and all other sortes of learned men neither plow nor sowe, nor hedge, nor ditch, nor vse such painefull labour of the body: they sit at rest and liue idely. They that so thinke, are deceiued. The toile which princes take, and the great cares wherewith they are occupied, passe all other cares in the worlde.
1. Tim. 3 Saint Paul calleth the office of a bishop, a good worke. If a bishop or minister studie the Scriptures, preach the gospell, catechize the children, and take a care of the soules of Gods people: if he sowe the Lordes field, feede the Lordes flocke, thresh the Lordes corne, and walk before the people carefully: if he haue the care of the churches, and can say with the apostle,
2. Corin. 11 who is weake, and I am not weake: who is offended, and I burne not: any offence that is giuen to my brother, is to mee as a fire, or as a torment.
2. Tim. 4 If he be instant in season, and out of season: if he doe the worke of an Euangelist, and make his ministerie fully knowen: he shall find himselfe occupied, and not be idle.

The master of the ship seemeth to be idle, to sit still, and to doe nothing. He stirreth not the pumpe, he driueth not the oares, he soundeth not the deep, he rideth not the ropes, he scatheth not the shrowds, he runneth not hither and thither, forward or backward, vnder the hatches, or aboue. He sitteth still, holdeth his peace, and looketh vpon the load-starre, and in appearance

rance doth nothing. But his labour passeth all the rest. Without his labour, all the paines which the other mariners take were lost. Were it not for his labour, the ship would soone strike vpon rockes, and be stayed in the sands, & they all should perish. Euen so fareth it in the state of princes, and of their counsellors, they seeme to do nothing, yet they do all things, which is for the peace and the wealth, and the safegard of all the people.

Be not weary in well doing: many occasions to discourage you to do well. The world is full of lets, but be you stedfast, vnmoueable, & abundant alwayes in the worke of the Lord, forasmuch as you know that your labour is not in vaine in the Lord. Stand fast, and keepe the instructions, which you haue bene taught. Distribute to the necessitie of the saints. Do good vnto all men, especially to them that be of the household of faith. Liue not after the lusts of me in wantonnes, drunkennes, & gluttony, and in abhominable idolatrie. Though they speake euil of you, because you run not with them vnto that same excesse of riot: though the deuill cast you into prison, and there you haue tribulation, be you faithfull vnto death. They that haue afflicted you shal giue an account to the righteous Judge: and the afflictions which you suffer in this present time are not woorthy of the glorie which shall be shewed vnto you.

V. 14. If any man obey not this our say-



ing, note him by a letter, and haue no company with him, that he may be ashamed.

I 5. Yet count him not as an enemy, but admonish him as a brother.

You haue beene taught not **only** what you shal beleeye, but also how ye **ought** to liue: be ye doers of the word, and not hearers only. If any despise & will not follow our doctrine, forsake him, and let him haue no fellowship with you: that so he may be ashamed, & repent, and turne again to the obedience of Christ. But lay apart all bitterness, and anger, and wrath. Reproue him, but hate him not. Kill the sin that is in him by all the meanes you can, for it is the worke of the deuil: but recouer againe the man that did offend, and restore him if it be possible, by exhortation, and by your prayers made for him: for he is the creature of God.

Here I haue good occasion to speake of excommunication, a principall part of the discipline of the church: a matter which many knowe not, which some do sowlly abuse, and ouer lightly giue forth, & which many regard not as they ought. It cutteth vs off from the bodie of Christ, and remoueth vs from the fellowship of the gospel. Let no man despise it. It is the sword of God, the power of the holy ghost, the discipline of Christ, it is an ordinance which the church hath receiued from aboue.

By it the goats are diuided from the lambs,  
the

the weede from the good corne, and the ſonnes of God from the ſonnes of Belial. It hath continued from the beginning, and hath been vſed in the church of Chriſt, in the ſynagogue of the Iewes, in the law of Moſes, and before Moſes receiued the lame : among the Patriarches, and the Prophets, and the apoſtles of Chriſt. Chriſt ſaith, If thy brother treſpaſſe againſt thee, in doing any wickedneſſe, Goe and tell him his fault betweene thee, and him alone: if hee heare thee, thou haſt wonne thy brother. But if he heare thee not, take yet with thee one or two: and if he will not vouchſafe to heare them, tell it vnto the Church, publiſh it, and make it knowne : And if he reſuſe to heare the Church alſo, if hee continue wilfull, and ſtand in his wickedneſſe : Let him be vnto thee as a heathen man and a publicane. This forme of excommunication our Sauour hath ſet downe, whereby the wicked and vngodly are remooued from the Church of Chriſt.

Math. 8

So Saint Paul ſpeaketh of him that liued in filthineſſe, with his fathers wife. That they giue him no comfort in wickedneſſe, but take away the euill from among them. Let ſuch a one, ſaith he, Be deliuered vnto Sathan, for the deſtruction of the fleſh, that the ſpिरite may be ſaued in the day of the Lord Ieſus. Companie not together with fornicatours. If any that is called a brother, be a fornicatour,

1. Cor. 5



1. Tim. 1

tour, or couetous, or an idolater, or a rayler, or a drunkard, or an extortioner, with such one eate not. Let him be put away from the company of the faithfull. So did Saint Paul excommunicate Himenæus, and Alexander, and deliuered them to Sathan, that they might learne not to blaspheme.

Num. 5

In the lawe of Moses, God commanded the children of Israel to put out of the host euerie leaper, that they should neither eate, nor drinke, nor walke abroad, nor come to church, nor offer sacrifice, nor make their prayers with the people. Such one, whithersoever hee went, hid his face, rent his clothes, gaue warning to auoid his companie, and to flie from him, because he was foule and filthy. His hands were filthy, and made the water uncleane. his breath was corrupt, and infected the aire. So miserable was his case. This was a kinde of excommunication: in such sort were the filthy diuided from the cleane.

Gen. 17

God also set downe this ordinance to Abraham, that euerie uncircumcised man child, should be cut off from his people, because hee hath broken the couenant. This ordinance of excommunication God hath appointed against Idolaters, against fornicatours, and craftie deceiuers, and other such like offenders, in the senen and twentieth of Deuteronomie, Cursed be the man that shall make anie carued or molten Image, an abomination vnto the

the Lord, the worke of the handes of the craftesman, and putteth it in a ſecret place. And all the people ſhall anſwere and ſay, Amen. Cursed be he, that maketh the blind goe out of the way: and all the people ſhall anſwere and ſay, Amen. This is excommunication. This is the uſe of the keyes. This is that, of which Chriſt ſpake, He that heareth Luke 10 you, heareth me, and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me. And, Whoſoevers Iohn 20 finnes ye remit, they are remitted: and whoſoevers finnes ye retaine, they are retained. Whatſoeuer ye bind on earth, ſhalbe bound Mat. 18 in heaven: and whatſoeuer ye looſe on earth, ſhalbe looſed in heaven. That which you ſay, ſhalbe confirmed: it ſhal continue and ſtand for ever.

If any therefore be excommunicate from the Church, and remooued from the fellowſhip of the goſpel, and from the hope of the life to come: let him humble himſelfe, and pray vnto God, that he will open his eyes, and that hee may ſee in what caſe he ſtandeth. Let him lay forth his heart in the ſight of God, and conſider his fault, and behold his miſery, and think thus with himſelfe: I was ſometimes y child of God, and a member of his bodie: I was a branch of the vine, which God hath planted: and a ſheepe of his paſture. But now alas I am diuided from the paſtures of life. I am  
fruit-



fruitlesse and withered, and cut off from that blessed vine : I receiue no moisture from that heavenly roote : I am no more a member of the body of Christ. I am out of Paradise, and haue no ioy, or pleasure : I am out of the temple and cannot offer any sacrifice : I am fallen from that heavenly Hierusalem, from the city of God, from the fellowship of the Saints, and cannot kneele down, nor lift by my hands, nor make my prayers. God will not heare me, I am none of his : I am as a heathen and a publicane, I cannot thinke of those thinges which are on high aboue.

But why art thou cut off from thy brethren, and banished out of the flocke of Christ : because of thine vngodlinesse, and loosenesse of life. Because thou hast offended heauen and earth : and hast offended against the church of God. And liued in fornication, and adulterie: and both thy body and thy minde are defiled: thou art vnwoorthy to dwell in the house of God : his house is holy.

By what authoritie is this done : thou must not thinke that the Iudge or the Officer doth it. It is not the iudgement of any mortal man. It is the iudgement of the almightie, and euermourning God. It is his hand that bringeth this to passe against thee. It is his worde, it is his key. His hand is mightie, his worke shall stand, his worde is forcible, his key is the key of Dauid, it openeth, and no man shutteth,

reth, it shutteth and no man openeth. God is departed from thy heart: his spirite will not dwell in a filthy soule: there is no agreement betweene God and Belial. Thy soule is boyd of grace and of the feare of God.

What becommeth of thee in this case? Whither doest thou goe, into what miserie doest thou fall? into the gulse of death: into the seate of pestilence, and the power of Sathan, and the snares of the diuell, & into a reprobate minde. Thy heart followeth him: thy soule serueth him. Hee is the father of all the children of disobedience, and his children followe him. Thou art filthy and increasest in filthinesse, the feare of God is not before thee, thou doest not acknowledge thy sinne, because of the blindnesse of thy heart.

Speake not thy selfe vppon thy neighbour that accused thee, nor vppon the Iudge, that pronounced sentence against thee. The sentence is none of his: this is not his worke, hee hath not iudged thee. The hand of God is stretched forth to thy punishment, it is thine owne life, and wickednesse which forceth iudgement vppon thee. The Iudge sitteth in the place of God, in the seate of iustice: he cannot blesse, that God haue cursed: hee must needes doe right and equitie. Hee seeth the abomination of thy life, he seeth the filthinesse which thou hast done in the house of God, and therefore saith: *In nomine Dei, &c.* In the  
name



name of the liuing God, and of Iesus Christ, before whom I stand, and before whom all fleshe shall appeare: by the authoritie of his word, and by the power of the holy ghost, I diuide thee from the fellowship of the Gospell, and declare, that thou art no more a member of the bodie of Christ, thy name is put out of the booke of life: thou hast no part in the life to come: thou art not in Christ, and Christ is departed from thee. I deliuer thee to Satan, the prince of darknesse. Thy reward shalbe in the lake that burneth with fire and brimstone. Thou shalt sterue and wither, and not abide. The grace of God is taken out of thy heart. The face of the Lorde is vpon all them that doe euill, they shall not taste of his mercie.

As for the Iudge and Minister, which giueth sentence against thee, hee mourneth and lamenteth for thee. When he striketh thee, hee striketh himselfe. We are all one fleshe, and one bloud, and altogither make one body, and are one anothers members. Therefore, when hee doth excommunicate thee from the brethren, hee cutteth off an arme from his owne bodie. Ieremie dealt roughly with the people that offended God, and threatened them, that the enemy should come vpon them, the sword should deuour them, and they should bee utterly destroyed, yet hee wished that hee had a fireame of teares, that his heart might haue

haue wherewith to mourne for their transgressions.

David prayeth, that God will stretch forth Psal. 59  
his hand vpon the wicked, Scatter them abroad by thy power, and put them down oh Lord our shield. Againe, Let them be chaffe Psal. 35  
before the winde, and let the angel of the Lord scatter them. And againe, Let their table Psal. 69.  
be a snare before them, and their prosperitie their ruine. Againe, Let his praier Psal. 109  
be turned into sinne. Aid him not, heare him not when he calleth vnto thee. Yet he saith, I saw the transgressors, and was grieued because they kept not thy word. I pined away and consumed to death, the grieve was so deadly vnto my soule.

Christ cried out, woe vpon Corazin and Bethsaida: vpon the Scribes and Pharisees: yet when he came nigh to Hierusalem, he wept ouer it, saying: Oh if thou haddest euen now Luke 19  
at the least in this thy day knowen those things which belong vnto thy peace: but now are they hid from thee. Thine enemies shall make thee euen with the ground, they shall not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation. Euen such a sorrow also had S. Paul for those that offended God, Who is weake, & 2. Cor. 12  
I am not weake, who is offended and I burn not? My body is shaken, my heart is wounded for the, such a care haue I for y church of God.

It



*Euslib. 3.  
cap. 23.*

It is reported of Iohn the Euangelist, that he commended a yong man to the education of a certaine bishop nigh to Ephesus: and when he heard that he was fled and followed the companie of such as were dissolute, riotous, and giuen ouer to all maner lewdnesse: he was carefull for him, and sought him out. And came to the place where hee and ill companie were. When the yong man knew him, he was astonished, and fled away from him. But the olde man followed him, and cried, O my child, turn againe, turne vnto me, I am thy father, I haue begotten thee in Christ Iesus. I come not to hurt thee, there is yet hope of saluation, I will make answer vnto Christ for thee. Fall to the ground, hold vp thy handes, aske mercy of God, hee is mercifull and will receiue thee. At these wordes the yong man cast downe his weapons, and trembled, and wept bitterly, and was conuerted.

2. Sam. 18 When Dauid heard of the destruction of that wicked wight Absalon, hee wrong his hands and wept saying, O my sonne Absalon, my sonne, my sonne Absalon, would God I had died for thee, oh Absalon, my son, my son. Such a care, such a loue, and zeale hath a godly minister ouer his people, if hee be a true pastoz, which hath taken his calling from God, and hath due consideration of his charge.

Hee weepeth for the sinnes of the people, as  
did

did Ieremie, hee gusheth out into teares, and consumeth away as Dauid, because of the vn-  
godly: he is wounded at heart, and trembleth,  
as Paul, to see them perish. Hee seeketh for  
them, calleth after them, that they may returne  
to him, as did Iohn the euangelist: and is wil-  
ling to die for their sake, if so be hee might re-  
deeme them, as Dauid was for Absalon. The  
people are his children, he is their father. Albeit  
they be wicked and filthie: yet hee presenteth  
himselke before God for them, & poureth forth  
his prayers, and saith, sanctifie them, oh Lord,  
sanctifie them with thy trueth, thy word is  
trueth. Let their hearts see the wrath to come,  
and thy heauy displeasure, which they haue de-  
serued, and hangeth ouer their heades. They  
are thine, saue them, and let not satan preuaile  
against them. Turne them oh Lord, and they  
shall be turned. Giue them a new heart, and  
renue a cleane spirite in them, that they may  
feare thee all their life. Turne away the capti-  
uitie of their soules. Bring them to the fel-  
lowship of the gospel: make them liuely stones  
meete for thy building, build vp the walles of  
Ierusalem. So carefull is a good minister for  
the people of his charge, be they neuer so vn-  
godly. Yea the more they lacke the comfortable  
grace of God, the more must be y<sup>e</sup> care for the.  
This is that S. Paul saith, haue no companie  
with such, to incorage him: yet count him not as  
an enemy, but admonish him as a brother.



*Enslib. 3.*  
*cap. 23.*

It is reported of Iohn the Euangelist, that he commended a yong man to the education of a certaine bishop nigh to Ephesus : and when he heard that he was fled and followed the companie of such as were dissolute, riotous, and giuen ouer to all maner lewdnesse: he was carefull for him, and sought him out. And came to the place where hee and ill companie were. When the yong man knew him, he was astonished, and fled away from him. But the olde man followed him, and cried, O my child, turne againe, turne vnto me, I am thy father, I haue begotten thee in Christ Iesus. I come not to hurt thee, there is yet hope of saluation, I will make answer vnto Christ for thee. Fall to the ground, hold vp thy handes, aske mercy of God, hee is mercifull and will receiue thee. At these wordes the yong man cast downe his weapons, and trembled, and wept bitterly, and was conuerted.

2. Sam. 18

When Dauid heard of the destruction of that wicked wight Absalon, hee wrong his hands and wept saying, O my sonne Absalon, my sonne, my sonne Absalon, would God I had died for thee, oh Absalon, my son, my son. Such a care, such a loue, and zeale hath a godly minister ouer his people, if hee be a true pastor, which hath taken his calling from God, and hath due consideration of his charge.

Hee weepeth for the sinnes of the people, as  
did

did Ieremie, hee gusheth out into teares, and consumeth away as Dauid, because of the vngodly: he is wounded at heart, and trembleth, as Paul, to see them perish. Hee seeketh for them, calleth after them, that they may returne to him, as did Iohn the euangelist: and is willing to die for their sake, if so be hee might redeeme them, as Dauid was for Absalon. The people are his children, he is their father. Albeit they be wicked and filthie: yet hee presenteth himselfe before God for them, & poureth forth his prayers, and saith, sanctifie them, oh Lord, sanctifie them with thy trueth, thy word is trueth. Let their hearts see the wrath to come, and thy heauy displeasure, which they haue deserved, and hangeth ouer their heades. They are thine, saue them, and let not satan preuaile against them. Turne them oh Lord, and they shall be turned. Giue them a new heart, and renue a cleane spirite in them, that they may feare thee all their life. Turne away the captiuitie of their soules. Bring them to the fellowship of the gospel: make them liuely stones meete for thy building, build vp the walles of Ierusalem. So carefull is a good minister for the people of his charge, be they neuer so vngodly. Vea the more they lacke the comfortable grace of God, the more must be y<sup>e</sup> care for the. This is that S. Paul saith, haue no companie with such, to incorage him: yet count him not as an enemy, but admonish him as a brother.



V. 16. Nowe the Lord of peace, giue you peace alwayes by all meanes. The Lord be with you all.

17 The salutation of me Paul, with mine owne hand, which is the token in euery epistle: so I write.

18 The grace of our Lord Iesus Christ be with you all.

I neede not commend peace vnto you. It is the gard and strength of mighty princes: it is the nurse and fosterer of the church of god: it is the wealch and prosperitie of the world: it is the comfort and quietnesse of our conscience: it is truce taken with God and man, and our owne selues. I neede not to tel you who is the worker of peace. You know, God is the God of peace. Worldly peace seemeth to be made by the will and liking of men: but God mooueth their hearts, and establissheth it. But the peace of the heart, and quietnesse of mind passeth all vnderstanding. The power, and wilddome, and strength, and riches of al the world are not able to make it. It is the glorie of God, that he alone is the God of peace.

I pray for you, that nothing may be done among you, to the hinderance of peace: but that it abide with you alwayes, not for a while, not in prosperitie onely: but in persecution, in your death, and for euer. If God be with you, you shall haue peace. And if you loue one another,

and

and keepe his word, God will come to you,  
and loue you, and abide with you, and giue you  
the comfort of his peace.

The salutation of me Paul: He gaue them  
warning befoze of false apostles, who came in  
his name, and pretended his word or his letter.  
Therefore nowe telleth them, howe they shall  
knowe certainly, whether such Epistles as they  
receiue be his, written, or sent by him. In eue-  
ry epistle that I send, saith he, to the churches,  
or to any the brethren, I write my owne name,  
and send this greeting written with mine  
owne hand, which now I send to you  
all, The grace of our Lord  
Iesus Christ be with  
you all. Amen.

FINIS.